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LIGUORIAN



ST. ALPHONSUS LIGUORI

**Should There Be Preferences
in Your Charity?**

Recipe for Praying

**Caring for a Handicapped
Relative**

**Why and How Teen-Agers
Need Parents**



THE Liguorian

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and to All That
Brings Happiness to
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THE LIGUORIAN

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Should There Be Preferences in Your Charity?

It is easy to say: I love all my fellow men. In practice, however, the statement is proved only by the manner in which you show certain preferences in your charity toward others.

DONALD F. MILLER, C.S.S.R.

EVERY true Christian knows that the law of fraternal charity imposed on him by Christ obliges him to love all his fellow men for the love of God. Essentially this means that he is not allowed to exclude any human being from his love. To hate and desire evil for one human being, even one who has wronged him viciously and violently, would be a grave violation of the law of charity and could bring about the loss of his soul.

In a positive way, however, it is simply not possible for any individual

to love, and therefore help, all his fellow human beings equally. Spiritually, it is true, something can be done for all. We can and should pray for all our fellow human beings, for all sinners, for all who are in need of soul or body, for all our fellow Catholics and for all who are not of the fold of Christ. Spiritually, too, we can and should offer up the trials and sufferings of our lives for the salvation of all men, as the Blessed Mother recommended at Fatima that all Christians should do.

But when it comes to personal, practical deeds of charity toward others, every individual is limited in regard to what he can do. The richest man in the world could not possibly give an alms to every poor man in the world; his resources simply would not reach that far. The most unselfish and energetic worker for the welfare of others cannot help everybody in the world, except in so far as his example of heroic charity for some will be an inspiration to all who hear about it. His actual work will be limited in effect to a certain number.

There is a psychological danger in the fact of this physical limitation. Men of vast means have been known to argue that, because they cannot help everybody, they have no obligation to help anybody, or at least no obligation to lessen their fabulous fortunes by works of charity other than such as permit escape from taxes. There are persons of small means who permit envy of their more well-to-do neighbors to blind them to any obligation of charity binding on themselves.

The remedy for such selfishness is to be found in the realization that nobody, rich or poor, is ever freed from the obligation of practical charity toward others, and in the principle that, since nobody can help everybody (except in the general ways outlined above), each person is bound to have certain preferences in his practical deeds of charity. We can know to what degree we are practicing the virtue of fraternal charity only by honestly answering this question: What am I doing for those who have a prior or preferential claim on my love?

Moral and spiritual writers call this "observing the right order in our charity." The right order of which they speak requires that very special attention be given to four classes of people: I. Those of our own family and household. II. Those most in need of soul or body. III. Those who have made themselves our enemies. IV. Those who may be called "the least" in the estimate of our fellow men. Self-examination on our conduct toward each of these classes is in order.

I. Those of our own household

IT IS obvious that God's plan calls for our practicing charity in the fullest sense of the word, first, toward those of our own family, with whom we live, to whom we are bound by ties of blood or marriage or constant association.

The very word "neighbor," used by Christ in the famous mandate, "Thou shall love thy neighbor as thyself," has its origin or root in the word "nigh;" a neighbor is one who

is nigh to us. The nearest of all to us are the members of our family or household. The bond of blood or marriage that unites them to us gives them the first claim on our charity.

This charity that every human being owes to his own family is not to be confused with obligations that come under the heading of justice. A husband is bound in justice by the contract of marriage to make a living for his wife and family. A wife is bound in justice to make a home for her husband. Husband and wife are bound by justice to cooperate with each other in the performance of the marriage right when reasonably requested to do so, though both also are bound by charity to be reasonable in their requests and, above all, to be considerate and understanding in their manner of acting in this regard.

Charity between members of a family essentially means doing things that will be helpful to one another, and not doing things that would hurt or give pain. This applies first and foremost in the spiritual order. The members of a family are bound in charity to help one another to love and serve God, to avoid sin, to practice virtue. The worst violation of charity a person can commit against a member of his family — wife, husband, son, daughter, brother, sister, is, by means of bad example, or approval, or any kind of urging, to lead that person into sin.

But this "helping not hurting" which is the essence of charity also applies to the temporal welfare of the members of one's family. Here

just about everybody who is part of a family can pause and ask himself (or herself) what kind of charity he is practicing toward those in his own home.

This is necessary because it is not uncommon to find individuals who are highly esteemed and beloved by friends and acquaintances outside their home for their kindliness and generosity, but who are guilty of habitual violations of charity inside their homes.

Perhaps the old axiom has a bearing here: "Familiarity breeds contempt," not necessarily contempt for the persons one lives with, but contempt for the necessary manifestations of charity in day to day living. Indeed some of the most selfish husbands and wives protest to themselves and to others that they love their partners; if death takes a spouse, they may manifest almost uncontrolled grief; and yet their daily living together is marred by just about every form of unkindness that can be practiced between one human being and another.

Examples are the nagging wife; the grudge-bearing wife; the wife who lets her husband know she wishes she had never married or had married someone else. The cantankerous husband; the husband who leaves his wife alone many long evenings while he is at the tavern or with his friends; the husband who never has a kind or thankful word for the things his wife does for him. Frequent quarrelling among brothers and sisters, sons and daughters who ridicule or talk back to their parents are similar examples.

Charity must begin at home. This requires three things: 1) a firm conviction that charity to friends, acquaintances and strangers is a worthless sham if there is little charity toward the members of one's family; 2) a realization that charity must continually be made manifest, that there is no such thing as loving somebody while rarely doing anything practical to make that person aware of one's love; 3) a determined and habitual will to do positive things (most of them small but very frequent) that will make another happy, and to avoid doing or saying what will cause pain even in small ways, unless it is necessary to cause pain for a higher and long range good.

This principle, that charity must begin at home, may be extended to mean that all of us are bound to special manifestations of charity toward those with whom we have any actual contact in our daily lives. Thus the people of our own parish, good, indifferent and fallen-away; the associates with whom we work, our relatives far and near; the people living in our neighborhood — all these have something of a prior claim on the spiritual and temporal help we can bestow on them. They have a special right not to be hurt by any form of unkindness from us.

II. Those most in need

THERE is an instinct in human nature, which the Christian traditions of the society in which we live have sharpened, that inspires most people to rush to the aid of someone in sudden and grave need.

It is doubtful that in America today as many individuals would have passed by the man left for dead by robbers along the wayside between Jerusalem and Jericho as our Lord had to enumerate in His day.

Thus today, if a little girl falls into an abandoned well shaft, hundreds of neighbors will drop everything and rush to the scene to do what they can to get her out. If playing boys are buried in a cave-in of gravel, shovelers will appear from nowhere to try to save them. We do have, alas, our hit-and-run drivers, but usually the occupant of the next car that comes along will stop and do what he can for the victim.

This is all in accord with a principle of the natural law according to which one human being is bound to help another who is in grave need.

The principle, however, is two-pronged. It applies to those in great spiritual need as well as to those who are in some dramatic accident that endangers their lives.

In regard to spiritual needs, the principle applies first to those with whom we have some direct human contact in their time of need. If we have a friend or relative who has never been baptized, his need obliges us, so long as there is any hope of success, to speak to him of the matter, to induce him to let us call a priest to talk to him, and sometimes in a true emergency to baptize him ourselves if he indicates any real desire.

If we are humanly close to a fallen-away Catholic who is gravely ill, his need obliges us to use the influence

we may possess over him to urge that he do what is necessary to return to the grace of God. The closer the person is to us, the greater is our obligation. But even for a dying stranger we have the obligation of suggesting an act of perfect contrition for his sins if we happen on him in his emergency and there is no one better equipped (such as a priest) to do so.

It is on the basis of the principle of charity, that we are bound to assist those in grave need, that all Catholics must feel an obligation to make some sacrifices in behalf of heathen and pagan souls. There are millions of souls who are in grave spiritual need by the very fact that they have never heard of Christ and His teachings. Missionaries go to them, but the missionaries are limited in what they can do by the resources available to them.

No Catholic can help all the heathens in the world, nor all the missionaries who go to them. But every Catholic finds opportunities opening up to him through which he can do something. He hears sermons and reads in his Catholic paper about the Society for the Propagation of the Faith; he hears sermons from actual missionaries who have worked in foreign fields; he may have a priest relative or friend who has volunteered for the foreign missions. Through such personal contact and opportunities he should be aroused to an awareness of his obligation to do at least something for the most abandoned souls in the world.

Just as there is a vast number of people in great spiritual need whom

Catholics never actually see and meet, but whom they can help through contact with missionaries and mission organizations, so no one is ever far, in place or time, from people in great material need. We repeat that it is not possible for any individual to help all the poor and needy of whom he hears or knows. Yet it would be spiritually fatal to think or say: "I can't help everybody in need; therefore I will help nobody."

The true principle must be made a rule of life: The grave needs of my fellow human beings constitute a demand on my charity. This is not a matter of option, or merely a test of my generosity. This is the law of God and a command of Jesus Christ. Under this law I shall help as many in need as I can.

Among those who hold fast to these truths there will never be grumbling and complaining about the numerous appeals that are made to them in behalf of fellow men in need. If they are unable to give anything but their sympathy and their prayers, these at least they will give without murmur. If they have something of their material goods and their time to give, these will be given not in a spirit of patronizing pride, but in humble fulfillment of the law of Christ.

III. Those who have made themselves our enemies

THE word preference, in regard to charity, does not always mean exactly the same thing. As between members of our own family and strangers, preference means choosing

to take care of the ordinary needs of members of one's family before concerning oneself about similar needs of outsiders. Thus it would be wrong for a father to deprive his wife and children of near necessities for the sake of giving generously to others. Above all, it would be wrong for any member of a family to make himself a bear and a bore at home, while seeking popularity through kindness and affability outside his home.

When a person chances upon another in a critical emergency, therefore in immediate grave danger to soul or body, then preference means that all ordinary duties of charity should be set aside for the moment, while help is extended to the one in critical need.

When we say a Christian must manifest a preference for loving his enemies, we do not mean that he must neglect others who are dependent upon him in order to perform services for those who have wronged him. Preference, in regard to enemies, merely means that a concentrated effort must be made not to show hatred, not to seek revenge, not to wish or do evil to such persons. It means that one must at least pray for their spiritual welfare.

This loving one's enemies does not forbid seeking redress of material injustice inflicted by such persons. If we have been cheated or robbed, or suffered some unjust damage from the malice of another, it is lawful even to take that person to court in order to insure restitution. This is not incompatible with true Christian forgiveness, whereby we pray and wish

for his spiritual welfare, and permit no external signs of hatred to enter into our personal dealings with him.

Christ made few things more clear than the obligation to forgive and love enemies. He both set the example of this when He was crucified, and made it a command: "Love your enemies; do good to them that hate you; pray for them that persecute and calumniate you." (Matt. 5:44) He ordered us to pray God to forgive our own sins only in the measure that we forgive those who have wronged us. "Forgive us our trespasses, as we forgive those who trespass against us."

IV. Those who are the least in the esteem of our fellow men

THIS category overlaps somewhat that of those who have a special claim on our charity by reason of great need. In the famous passage in which Christ talked about His followers' obligation to care for "the least" of their fellow human beings, He was talking about the hungry, the thirsty, the naked, the sick and those in prison. He made it plain that whatever is done for such as these is done for Him; whatever is refused to these is refused to Him.

But there is a special sense in which Christians today should interpret this word "the least," and practice a kind of preferential charity toward them.

Modern society, despite all its pretensions of democracy, has divided men into different levels of status and esteem. There is a strong tendency for those on the higher levels

to look down their nose at those on a lower, especially those on the lowest level. These are the least in a very real sense, in that there are few who care about them and many who even strive to keep them in the lowest place.

The most striking example of this is the lowest place accorded to Negroes by many in all parts of the land who proclaim themselves Christians. In that lowest place they are not considered to have equal rights with their fellow citizens to decent housing, decent jobs, decent education, free access to the publicly offered conveniences of the area in which they live.

In a very real sense these may be called "the least" of our fellow human beings. If we take the words of Christ seriously, then it is impossible not to be convinced that these least deserve a special place in our charity and zeal. For it was Christ Who, after enumerating the necessary works of charity, added that the sentence which will be pronounced on some of His followers at the last judgment will be this: "As long as you did it not to one of these least, neither did you do it to Me. . . . Depart from Me, ye cursed." (Matt. 25:41-45)

JOY AND WORRY

True Christian joy is the antidote for worry. It is a joy based on a conviction that we are performing our duties in life as perfectly and sincerely as possible, according to the will of God. He wishes us to be joyful in the fulfillment of our duty to Him.

Father James Keller

Not Everybody Calls

This article is not intended as a request or a demand that everybody, regardless of his personal belief or conviction, must use the title FATHER when speaking to a priest. It is a simple presentation of the reasons why Catholics call a priest FATHER.

Me

Father!

A FEW years ago a priest wrote a book bearing the title *Everybody Calls Me Father*. It is a good book and a good title. We believe, however, that the author of the book will not consider it disagreement or adverse criticism if we say that sometimes a priest is *not* called *Father*.

There are a number of persons who do not call a priest Father. Some people simply are not aware of the fact that this is the customary and accepted title used in speaking to a priest; some think that the practice of calling a priest Father is forbidden by the Bible.

Again, some hesitate to say Father to a man wearing a Roman collar because so many Protestant ministers are wearing the Roman collar these days that it is not easy for a lay person (or for the clergy themselves!) to tell who is who.

Finally, we believe that even many Catholics, who call a priest Father, do not know the real reason why they use this title in addressing a priest.

It is obvious, therefore, that a number of distinct groups and classes (and individuals) can draw benefit from a brief discussion of this matter: an answer to the question, "Why do Catholics call a priest Father?"

Some persons, who accept the words of the Bible literally, or who accept whatever meaning they can find for themselves in the words of Holy Scripture, object to giving a priest the usual title of Father because they sincerely believe that our divine Saviour has forbidden it. The basis for their objection is the quotation from the Bible: "Nor are you to call any man on earth your fath-

er; you have but one Father, and He is in heaven." (Matt. 23:9)

What *did* Christ mean by these words?

Our Lord is speaking in this chapter with special reference to the Pharisees, who had so much abused their authority that He thought it necessary to warn the people against them. When Christ says to call no man father, He means that we must look beyond the limits of our earthly generation and to see God the Father as the true author of all life, natural and supernatural. The admonition was meant not only for those apt to forget the source of life, but especially for those who would try in their pride to deny or destroy it.

WHY must we reject the interpretation of our Lord's words which would outlaw the use of the name Father in addressing a priest? Because such an interpretation would make the meaning of the words of our Lord absurd and ridiculous. If we can call no man Father, what could we possibly call our own human father? Dad? That still means father. Pop? If you mean by that title a man who is, or is regarded as, the male parent of a child (which is the definition in Webster's New World Dictionary for father), then he is still a father, and you disguise nothing (nor do you fail against any Scriptural injunction) by calling him pop. Even if you call him Mac or "Hey, you!" — if he is a male parent, then he is a father. If the words of our Lord are to be interpreted as forbidding the application of the title Father to priests, then they must just

as surely be interpreted as forbidding the use of the word father in addressing or speaking of anyone except God, the Father of us all.

That would lead, we suspect, to some quite infuriating and frustrating situations for the government authorities in making up forms of birth certificates or applications for passports. Name of mother? No difficulty about that. But how could they ask for the name of "the mother's husband?" (Mustn't say father!) They might get by with the vague query, "Name of — you know who!" It would have to be that way in countless situations, for no word, in any language, meaning father would be allowed.

Can God contradict Himself? God gave us the fourth commandment: "Honor thy father and thy mother." God established fatherhood by saying, "Increase and multiply." Can we believe this same God destroys fatherhood by saying, "Nor shall you call any man on earth your father?"

God does not lie or contradict Himself. And yet, the only way properly to accept the interpretation of the words of our Lord which says that the title of Father may be given only to God, is to accept it *all the way* and abolish completely the word, the idea and the fact of fatherhood.

Now let us go back to God's inspired word — Sacred Scripture — the Bible! Listen to the words of the Apostle of the Gentiles. In writing to the Ephesians, St. Paul says, "With you in mind, then, I fell on my knees to the Father of our Lord Jesus

Christ, that Father from Whom all fatherhood in heaven and on earth takes its title." (Ephes. 3:14-15)

IT SEEMS that we must accept the fact that fatherhood (and father) is here to stay. But what about the Catholic practice of calling priests Father?

Why do we call natural, human fathers *father*? Because they share with God the creation of a body. They cooperate with God and a woman in the giving of life. And this life which they give, after all, is only natural, physical life. The priest cooperates with God in giving supernatural life through baptism. He has made the soul capable of enjoying the far superior, the much more important, precious life of heaven. Does he not deserve to share the title of father, when he shares the fatherhood of God?

The apostle Paul says, "Yes, you may have ten thousand school masters in Christ, but not more than one father; it was I that begot you in Jesus Christ, when I preached the Gospel to you." (1 Cor. 4:15)

Listen to this same Paul as he calls Timothy "... my own son in the faith." (Tim. 1:2)

Again and again in Sacred Scripture our Lord Himself mentions the word father. Then St. Paul shows us many times over that this fatherhood need not always be natural fatherhood. What more convincing argument could we ask for to justify the twenty-century-old custom (begun by St. Paul) which Catholics follow when they call a priest father?

A priest has given up the right to natural fatherhood in order to lay claim to a far higher paternity — the fatherhood of souls. He has brought about the birth of souls into the life of grace, and the very stones would cry out his title if it were denied him.

So respectful, so great, so deep has always been the love and reverence of Catholic people for their priests, that no name, no title would suffice except that name which God appointed to all men who share with Him the creation and the nurturing of life — above all, the life of grace which leads to eternal life in the home of the Father of us all — our God.

IN UNION WITH CHRIST

The expiatory passion of Christ is renewed, continued and completed in some way in His Mystical Body, which is the Church. To use again the words of St. Augustine: Jesus Christ suffered all that He had to suffer. There is nothing lacking in the measure of His sufferings. Is His passion then complete? Yes, in the head; but there remains the passion of His body. . . . Rightly then, Christ, suffering again in His body, wants to see us partake in His expiation. Our union with Him demands it; for as we are the body of Christ and members of one another, all that the head suffers the members must endure with it.

Pius XI — Letter on Cult of the Sacred Heart



Problems of Professional and Business People

The Domestic Servant: Her Rights

PROBLEM: While many professions and forms of business have been discussed in the *LIGUORIAN* during recent years, I do not remember anything being said about moral questions pertaining to domestic servants — of whom I have been one for the past thirty-five years. I have worked for the same family all that time, and my relations with the members have been excellent. I am practically a part of the family. Nevertheless, in talking with other domestic servants — I am speaking now only of female servants, such as housekeepers, cooks, nurses, housemaids — I find that nowadays there are many difficulties between domestics and their employers, and I suspect that they arise either because the servants are not getting their rights, or because they are not performing their duties properly. Will you discuss these matters in the *LIGUORIAN*?

SOLUTION: Our correspondent neatly divides the matter she wishes to discuss into two general topics: first the rights, second the duties of the domestic servant. We shall consider the former in this issue, the latter next month.

I believe we can say without hesitation that generally speaking domestic servants are receiving their rights more frequently at the present time than they did forty or fifty years ago. In those days domestics were underpaid and overworked in many households. This

situation has been greatly improved. However, there is still good reason for pointing out to those who employ servants in their homes (in line with the question we are considering only women servants) that these women have certain definite rights.

In the first place, the domestic servant has the right to be treated courteously. The mere fact that she is an employee does not mean that the members of the family may be rude or impolite in their treatment of her, for she has a right to be regarded as a lady, even though she may differ from the family in social status and race. For example, when the employers ask her to perform some task, it doesn't take much time to add "please" and it makes the relations much more pleasant and kindly. Sometimes the members (especially the younger members) of a family rich enough to employ several servants will carelessly scatter ashes about the floor, or leave their rooms in disarray, with the argument: "Maud will clean up. That's what she's paid for." Such an attitude bespeaks a lack of Christian charity, and indeed of common decency.

As we said, nowadays the domestic servant generally receives adequate wages. Indeed, if a family underpays their servants, they will soon realize that no one will serve them. I believe, too, that the hours of work are gen-

erally not excessive, though there may be still some abuses in this respect. For example, the domestic servant should have enough time for an agreeable social life outside the home and above all for attendance at church. A Catholic servant would surely have cause for complaint if she had to spend all Sunday morning preparing one breakfast after another for the members of the family as they rise at various times, so that she is unable to attend Mass.

A domestic servant has the reasonable right to use her own ideas in the performance of her work. If the lady of the house prescribes exactly in detail the manner in which tasks are to be performed — the kind of soap or mop to be used, the order of the tasks to be followed, etc. — she is likely to defeat her own purpose, since the domestic may have better ideas than she has.

The domestic servant has a right to receive good example from the members of the family. Some persons get into the habit of using bad language or even performing objectionable actions in the presence of servants, as if these were non-existent. It may be that she is an innocent young person who will thus be led astray. The fact that she is "only a servant" does not excuse these persons from the sin of scandal, so vehemently denounced by our divine Lord.

Such would seem to be the chief rights of the domestic servants. Her duties will be discussed in next month's LIGUORIAN.

Very Rev. Francis J. Connell,
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TITLES OF CHRIST

The titles of Christ are many; their subject, however, is one.

He is called the Door, not a literal thing of wood, but a spiritual, living door.

He is called the Way, not one trodden by men's feet, but one which leads to the Father in heaven.

He is called the Lamb, not an irrational one, but the one which through its precious blood taketh away the sins of the world.

He is called the Shepherd, because He not only keeps His sheep, but dies to save them.

He is called the Lion, in opposition to him who goeth about as a roaring lion seeking whom he may devour.

He is called the Stone, not quarried by men's hands, but the "chief cornerstone, elect, precious."

He is called the Son of Man, because "He was bone of our bone and flesh of our flesh."

He is called the Son of God, because He is "the only-begotten of the Father."

He is called Christ, because His Father anointed Him to be the High Priest of the Church.

He is called Jesus, because "He will save His people from their sins."

The Monstrance

RECIPE FOR PRAYING

When do we really pray?
Too often we forget what
prayer really is and look
upon prayer as just one of
the natural ways of
supplying our natural wants.

C. D. McENNIRY, C.S.S.R.

NOBODY would have ordinarily expected such an outburst from a nice Catholic girl like Fran Blessig. Maybe it was the torrid August heat that had been hanging on for five or six days that made it sound worse when the explosion of words silenced the group of young people around her.

"It's enough to make me lose my faith!"

Father Casey, a few steps from the group, heard the remark. Really, the young lady, if questioned, would have admitted that in her rebellious mood she wanted Father Casey to hear her statement.

But Father Casey was not nearly so badly shocked as she had expected. He looked calmly at Fran Blessig

and remarked quietly, "I wonder, Fran, if it would be any great loss."

"What? Father Casey! How can you say such a thing?"

"Can he say what?"

"What did he say, Fran?"

"What was it *you* said?"

Suddenly all the tongues of the members of St. Mary's Club stopped, and every pair of ears joined the little group.

"I said," explained Fran, "that I had been praying and praying and making novenas and burning candles and everything, and it was all no use. I simply cannot find a job. I have been out of work for three months now, and I am getting desperate. And I said it was enough to make me lose my faith. And *he* said it would be no great loss."

"For the same reason," the priest observed calmly, "that it would be no great loss to mislay a thousand dollar bill — if the bill were counterfeit. Faith, you know, like money, may be genuine or counterfeit. Genuine faith consists in believing all that God has revealed."

"And Fran's faith, Father—what about Fran's faith?"

"Seems to consist in believing that God is a sort of storehouse boss Who exists for no other purpose than to hand out jobs or a fur coat or a handsome boy friend any time you deign to aim a novena or a burning candle at Him."

"But, Father," Gabby Flanders said, "we can do that. We can pray for a boy friend or — or anything else, provided we add 'if it is God's holy will.'" And then she added with a tone of doubt, "Can't we?"

"Did Fran pray with that condition? It doesn't seem that she did, since she raised such a howl as soon as she saw that it was not God's holy will."

"Is that the reason, Father, why God did not hear her prayer and give her a job?"

"Maybe you are going at this problem too fast," the priest cautioned. "The first step is to make sure that Fran really said a prayer. After that we may reverently examine whether God heard it, and if not, why not."

"But she did pray! She just told us she did," protested Della Hogan.

"Even the best people tell lots of things to their friends — and to themselves — that aren't so. Fran told us and told herself that she said a prayer. Fran, what is prayer?"

"Prayer is the raising of our mind and heart to God to adore Him, to . . ."

"No! No! I do not want you to recite a definition that a parrot can memorize. I want you to tell us what prayer means to *you*. You said you had been praying and praying. What are we supposed to understand by that?"

August, 1961

"I had been *praying* — saying *Our Fathers, Hail Marys, rosaries* — and everything."

"Why?"

"I told you! To get a job!"

"Now we have your idea of prayer. It consists in repeating certain words or sentences in order to get a job— pretty much like throwing pennies into a fountain and making a wish for a handsome husband."

"Father Casey!" Richard Rana-ghan's serious voice and puckered brows indicated that he had struck a mental snag and needed help.

"Yes, Rick, what is it?"

"There is something wrong with that picture. You make Fran Blessig's prayer look phony. But *isn't* that the way we pray? To expect anything from throwing pennies into a fountain is just plain goofy. Handsome husbands don't come leaping from fountains. But with God it is different. God *can* give us a job. And He said if we have enough confidence in Him, He will even work miracles for us — even move mountains."

"If you can go over to the mountain instead of moving it, or if you can hire a construction crew to move the mountain with bulldozers and grading equipment, there is no need to move the mountain by a miracle. God does not perform miracles uselessly."

"But God said," persisted Rana-ghan, "that whatever we ask, He will give it to us."

The priest corrected: "God said, 'Whatever you ask *in My name* I will give to you.'"

"When do we ask in His name?"

"Whenever we ask for anything that is necessary or useful for our salvation or sanctification."

"Is that the only thing we are allowed to pray for?"

"That is the only thing God promised to give us when we pray."

"But we *can* pray for other things, too, can't we?"

"Yes, provided they are not bad."

"And will God give them to us?"

"He may — just to reward the loving simplicity and childlike confidence with which we ask. Or He may not, because they are not good for us, or because they are not in conformity with His divine plan."

"Then why, Father, did you squash poor Fran when she said she had been praying and praying for a job?"

"Because it seemed as though, despite all the *Our Fathers* and *Hail Marys* she said, she had not been praying at all."

"When do we really pray, Father?"

"His disciples once asked Christ that same question. Do you remember His answer?"

Ranaghan thought for a moment.

"Oh, yes! Now I . . ."

But glib Gabby beat him to it. "When you pray," she quoted, "pray thus: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen."

"But when Fran Blessig and ten thousand other Fran Blessigs pray,"

said Father Casey, "they pray thus: Our Father, Who art supposed to be always on the lookout in heaven or somewhere, ready to hand me whatever I call for, listen! This is what I want. I want my own little kingdom here with everybody at my service. I want my name to be honored; I want my will to be done by Thee and by everybody else. Give me not only bread, but pie and ice cream and a fat checking account in the bank, so I won't have to bother asking Thee day after day. Oh, yes! Forgive all my sins. Maybe I am not *too* sorry for them — and then, too, there are some people whom I do not exactly forgive — they are just too hateful. But forgive me anyhow, because I do not want to go to hell or purgatory or anything like that. Lead me not into temptation, but don't mind if I go into temptation occasionally by myself without being led. Deliver me from bad luck. That's what I want, and if Thou art not prompt in giving it, I'll lose my faith. Amen."

"Shame on you, Fran," mocked Ranaghan. "Is that the way you pray?"

"No stones, big boy," said Fran, "unless you want to have your own big, fat windows smashed. Are your prayers different?"

"Oh, why bring that up?" he moaned.

"Prayer is a supernatural act," the priest went on to explain seriously. "This is something we should never forget. To our shame we often do forget it, and treat prayer as though it were just one of the natural ways of supplying our natural wants."

Prayer is a supernatural act in which I am granted an audience with God — an opportunity to approach God and to speak with Him — and if I have faith, if I understand and remember Who God is and who I am, what do I do during the audience? Why, of course, I do the one thing that is worth doing. I lovingly implore God, my almighty Creator and heavenly Father. I tell Him with conviction that I want to see His name honored, and that I desire His kingdom to triumph all over the earth. I tell Him that I really do want His will to be done by all the people on earth. And, conscious that my sinfulness makes me unworthy of an audience with the all-pure and all-holy God, I beg Him to forgive me and to keep me from temptation and evil. Then I show my confidence and dependence on Him by asking each day for the needs of each day, knowing that He will do what is best about it, because He is so good and loving. There you have a prayer — prayer just as Christ described it when the disciples asked Him to teach them how to pray."

"I notice," said Ranaghan, "that the proportion devoted to our natural needs is very small in comparison with the part devoted to honoring God and begging Him to make us fit to appear before Him. But when we pray, we do just the opposite."

"That is why your prayer, so often, can hardly be called prayer at all. And you wail to high heaven if God does not hear your prayer. And that's why we ought often, when we pray,

really beg God to make us better, much better than we are. We ought to pray to overcome our faults; to pray that God will send us the humiliations — big or little — that will help us to find the place in His plan that God wants us to occupy — and also to give us the grace to bear these humiliations and to do the tasks He has planned for us. When was the last time you prayed, any of you, for light to see your failings and for the strength and patience to correct them? Did you pray recently for more love of God? I mean real, genuine love of God that shows itself by patient suffering and by complete abandonment to God's holy will."

"But, Father," Gabby Flanders objected, "you will admit that the holy nuns know how to pray, and I admit it; but they — the Little Sisters of the Poor, for example, have recourse to God in all their material wants."

"Gabby, those self-forgetting souls who sacrifice every moment of their lives to the trying work of caring for Christ's aged poor, have *no* merely material wants; they have only supernatural wants. I mean that whatever they ask for, whether it is the grace of a more fervent meditation or a can of tobacco for the old men or a new tire for the station wagon, or whatever it is, they use to go on their work of begging — whatever they ask for, they ask through supernatural motives. Being always in His presence, always working for His sake, naturally they take to Him whatever engages their attention for the moment, whether the thing is

natural or supernatural. And even at that, since they are continually glorifying God, the proportion of their prayer given to asking for pressing material needs is small indeed compared with that given exclusively to adoring and loving Him."

"The Catholic Church," Father Casey continued, "teaches what Christ taught about prayer, namely, that whenever we pray with the proper dispositions for anything that is really worthwhile, God will surely hear our prayer. Anyone who has faith, anyone who knows the meaning of eternity — why we were created and why Christ died — knows that nothing is really worthwhile except to love and serve God in this world and to be happy with Him forever in heaven. Therefore when you pray, the first thing you should ask for is the grace to save your soul, to reach the happiness of heaven, to be with God for all eternity. Next you should ask God for an ever-increas-

ing share of the help you need to save your soul, namely, the actual graces necessary to do God's will in all things and at all times, and the courage you need to persevere in God's grace until you die. Along with that petition you should pray that the grace of salvation will be granted to all whom you love, to all for whom you are responsible in any way or who depend upon you in any way. You should pray also that even your enemies will get to heaven. When you have done this, then you are ready to send up petitions for other things — for relief from suffering, for help in any one of a thousand forms of temporal need and for the blessing of any one of a thousand sources of passing joy, either for yourself or others. That is the way you should pray; and if you pray in that manner, and pray with perseverance, with attention and devotion, with humility, your prayer will be heard."

DRESS REHEARSAL

Almighty God has given us, for the ordering of our lives, an alternation of day and night. . . . The day by its brightness typifies His glory, the night by its darkness recalls to us the profundity of His mysterious being. And each day, as it were, waves its greeting to the last, bids us pick up our interrupted works, renew our plans, our hopes, our anxieties. Man goes forth to his work and to his labor until the evening; then night comes, and with a kindly smile bids us put away all the toys we poor mortals make such a fuss over; shuts our books for us, hides our distractions from us, draws a great black coverlet over our lives. . . . As the darkness closes around us, we go through a dress rehearsal of death; and the soul wanders off into that unreal country where it can neither sin nor merit, can neither miss nor grasp opportunities. And then morning comes, and with morning, a rebirth.

Msgr. Ronald Knox—Retreat for Lay People

Caring for a

Handicapped Relative

Dear Father:

Some months back you had an article on the problem of caring for a handicapped sister. The lady who presented the problem told how depressed and nearly sick she becomes when she thinks of the day she and her husband may be called upon to take on the obligation of caring for her "crippled, very odd" sister, who "cannot talk plainly," and who is now living with her parents. She asked you for a solution of her problem. It seems to me that you have not helped this person much with the solution you offered. The advice you gave seems to leave one with the impression that, true enough, she is confronted with one very large problem calling for a great deal of self-sacrifice, a realization of the responsibilities of family ties and an abundance of trust in the Lord. You recommended that, if she finds herself unequal to all this, she had better hand the problem over to the Little

Sisters of the Poor both for her own good and that of her sister as well. It occurs to me that she might have known all this before she wrote to you, and I cannot see that there has been much said to alleviate her fear of the disaster that might fall upon her within a short time.

I realize that it is difficult to advise anyone without having the facts. One may not have the facilities for caring for a handicapped person who needs constant medical care, but, I take it, that such is not the case here. She says her sister is living with her parents. Assuming, therefore, that the sister can be lived with in a home, why is this woman in such terrible fear? Why does she think that taking her sister into her home will make her unhappy? She uses the word "odd." This means that she is afraid of embarrassing situations. Why should there be anything embarrassing about being kind and helpful to one who needs help? Actually,

the thing she is afraid of is the thing she is not sure of: she is afraid of the unknown. But it does not seem that her parents are afraid of this—and they seem to be meeting the situation adequately now.

I think what I have to say could be helpful to this woman. I have had the same problem. My wife's sister used to live with her parents. She can say only a few words; she is odd; her mind never developed properly. She can go off on a pretty wild tangent. Her parents never would consent to placing her in an institution; but her parents passed away, and now she is with us.

Long before she came to live with us I foresaw this problem and I dreaded it. I looked forward to all the trouble I was sure we would have. I was terribly afraid of embarrassment. I was afraid because we would never be able to leave the girl at home alone, and because it would be impossible most of the time to take her with us when we went out. It looked as though our whole lives would be curtailed and blighted by this assignment — if it happened.

I wanted to avoid this situation. I was afraid of what I did not understand. Moreover, she was not even my sister.

After the parents died, some of my wife's sisters and brothers took her in for a while. They did have trouble and they proclaimed it loudly. If they took her to Mass she kicked up a row in the church. Outside the house she started a fuss before the

neighbors. Inside the house she broke dishes. Or, so they said.

Finally came the day! There was nothing else practical to be done for the time at least, and I consented, reluctantly, to take her in.

Actually, what could be done? After thinking the problem over carefully I saw three possible courses of action.

1. Attempt to cast her off on the local authorities. This could not be readily accomplished, but it was possible. I had, however, had occasions in the past to visit the local institution known as the State Hospital. I had seen the place. I had seen the inmates, and I had seen the attendants. I had visited the hospital ward. And — no! This place was not it. Regardless of the sacrifice — this, definitely, was not it.

2. There were various sanitariums. But these, apart from presenting other objections, were very expensive. And, of course, there were Catholic institutions; but these seemed not so easy to get into for one reason or another. It would take time and inquiry, and the fact that the girl was well along toward middle age made it more difficult. And besides, hovering over all these avenues of escape from the problem, there was the gnawing, disturbing, unsatisfactory feeling inside that you were turning your head when a fellow creature was reaching out her arms for help — that you were sending her away from the little she was familiar with — that you were tearing her loose from her moorings — that

you were getting rid of her! Not a good feeling, this, and not one that is easy to shake off over the years.

3. Finally, we could take her in and make the best of it. Which we did. Now what has happened? What became of all this looked-for trouble we were going to have?

In reality, with a little understanding, the girl has improved. She cannot say more than a few words; she never will. But she understands pretty well, and she has learned to become quite useful around the house. Before she came to us we were told that she could be taught nothing of practical value in the line of work. But there are very few people, in fact, very few living creatures that cannot, with patience, be taught and induced to do something useful. True, she does not do much; but, with the present price of labor, it does not take much to offset the cost of her living with us. At first, we did not feel that we could leave her alone in the house or elsewhere, but we have found that we can — provided the period is not too long. And if we wish to leave her for longer periods — a day or a week — we have found that there are plenty among our friends who are glad to pitch in and take over.

So what became of all that oncoming embarrassment? There just hasn't been any. Sure, she goes into a tantrum once in a while, but there are less and less of these as time goes on. You find out the cause of these things, and you avoid them. She goes to Mass every Sunday now, and there

is never a disturbance. Moreover, I have found that people do not ridicule you or look down upon you because you are looking after one who is not so well off mentally as the rest of us. On the contrary, they admire you. We have received only words of praise. Some have even gone so far as to tell me what a wonderful guy I am. Of course, I'm not such a swell guy, but they have said so anyhow, and it was nice to hear.

And what else have I gotten from this? Well, for one thing, I have gained strength; strength to face the world and confidence to meet the challenges; strength that I could never buy. So, whereas it looked as if this business would be only one of sacrificing and giving, it has turned out to be one of guiding and receiving. It seems that when the Lord gives us a problem, He also gives us the tools with which to handle it. But He does not always tell us in advance that He is doing this. He wants us to have a little faith. And I do not think He wants us to make one terrible and difficult job of it either.

As you pointed out in your article, maybe this woman is worrying about that which will never happen; but in my way of looking at it, and according to the letter she wrote to you, it seems the very thing most likely to happen. But this fear she is building into it, this monstrous and formidable program of anguish and pain—in this, most probably, she is torturing herself with the expectation of that which will never come to be.

R. M.

SIDEGLANCES

Program for Catholics in Secular Colleges

By the Bystander

IT IS estimated that, in the school year of 1961-62, almost twice as many Catholics will be attending secular colleges and universities as Catholic institutions of higher learning. The conscientious among the former will have talked over their application for acceptance in a secular institution with their pastor or bishop before making it, especially in those dioceses in which the bishop publicly insists that his, or a pastor's permission be obtained for entering a secular school. Parents should be in on the discussion of this matter, both with the youth and with the pastor.

Bishops and pastors are well aware that there simply is not room in the Catholic colleges available for all seeking a higher education; they also know that many of their Catholic families could not afford the high cost of sending a son or daughter to a private, non-tax supported, Catholic university, while their budget is not beyond the expenses to be incurred in a state-supported but secular institution; they know that some specialized courses related to a chosen career can be had only in a secular college.

For these reasons, bishops and pastors are not apt to be unrea-

sonably severe in the matter of approving the entrance of Catholics into secular schools of higher learning. Nevertheless, loyal Catholics, even those living in dioceses in which the bishop has not publicly required his or a pastor's permission for one of his flock to attend a secular school, should talk this matter over with their pastor. And after they have done so, the young people who enroll in such schools should adopt a program of very definite rules that they will try unswervingly to follow at the university they attend.

These rules will provide the only safe antidote for the dangers that are bound to be encountered in a university environment and training that are neither inspired nor guided by Catholic principles. Indeed, these rules could even be the salvation of young men and women who have been reared in homes in which Catholic principles were not as influential as they should have been. The rules that make up the program are five in number.

Rule 1: No matter how busy student life becomes, determine to adhere strictly to certain practices of daily prayer, and regularly, frequently, to receive the sac-

raments of confession and Holy Communion.

No one who has been exposed, even at a low level, to Catholic teaching and training, can have escaped some knowledge of this basic Catholic truth, that no one saves his faith or his soul without prayer. Christ hammered that truth home over and over again. The Catholic Church makes it the starting point of every activity and endeavor. Experience proves that people lose their faith or become disloyal to it primarily because they don't pray.

Prayer, as instilled by Christ, includes not only vocal prayers which are necessary, but the prayerful actions of attending Mass and receiving the sacraments which He also made necessary.

A youth of 17 or 18, entering upon his work at a secular university, will face a severe temptation to secularize his whole life, that is, to abandon all spiritual activity. Class work will be heavy; long study hours will be imposed; and, for what time is left, all sorts of social, athletic and recreational activities will be available. If he drifts, he will drift quickly away from dependence on God.

Avoidance of this tragic happening will be possible only if he enters upon his college studies with this firm determination: I will never miss my morning and night prayers. I will receive Holy Communion every Sunday, and if the opportunity is given me, every day. I will go to confession every two or three weeks of the year.

Rule 2: On entering the college or university, enroll immediately in the Newman Club. Then keep in close touch with the Newman Club chaplain, attend its activities as first and preferential choice among extra-curricular affairs, and consult the chaplain on your problems.

Many bishops who insist that their permission be obtained for attending a secular university, will not grant the permission unless the student promises that he will not only belong to but be active in the Newman Club attached to the school. There is nothing unusual about this demand. The Newman Club chaplain becomes a quasi-pastor to the Catholic student who resides at the school. (The student who resides at home while attending a secular university should also be active in the Newman Club, while keeping in contact with his home pastor as well.)

A Catholic without a pastor is an anomaly in the Catholic Church. That is the reason that inspires bishops to appoint Newman Club chaplains to reside at secular schools, or at least to come in regularly to take care of the spiritual needs of Catholic students. The student who ignores or avoids the Newman Club and its chaplain becomes a spiritual nomad, a stranger who has placed himself outside the family organization, the local organism of the Mystical Body of Christ, that is common to the Church throughout the world.

Only the Newman Club, and the association it makes possible with a trained spiritual leader and with other Catholics, can support and fortify a young man or woman in keeping rules 3 and 4 that follow.

Rule 3: Be ready to meet, often for the first time in your life, studied presentations of objections to your Catholic faith (sometimes even jibes and sneers) from the professors who will lecture to you and talk to you scholastically in private.

There is no secular university in the land in which something of this kind will not have to be faced. In some cases it will be from a teacher of history, who will present, for one example, the Spanish Inquisition as disproving the claim of the Catholic Church to be true. Perhaps it will be from a teacher of biology, who may step out of the field of biology into the totally different field of metaphysics to declare that there is no such thing as a soul. Perhaps it will be from a professor of English literature, or of art, or of physics, or of astronomy, or above all of sociology (population explosion and need of birth-prevention), that the Catholic student will hear something that will suggest doubts about his Catholic faith.

Forewarned is forearmed. Ignorance can always be found in high places. A professor who has a profound grasp of the quantum theory of Einstein may be dimly ignorant of some facet of Cath-

olic truth, but may be able to make his ignorance on this point sound as brilliant as his explanation of Einstein.

The important thing for the Catholic student is not to be carried away by men and women in the chairs of learning who are carried away by their own ignorance or prejudice on matters outside their field. The objections they may raise against Catholic truth have been answered thousands of times, and have not shaken the faith of millions, many of them brilliant and learned teachers themselves.

As has been said, the Newman Club at a secular university is a great safeguard against the danger involved in hearing for the first time a teacher's pet arguments against Catholic truth. There the matter can be discussed openly, and in many cases intellectual ammunition can be obtained for offsetting the damage intended or effected in others.

Rule 4: Expect that companions will be met, sometimes representing large groups, whose conduct will be in some ways immoral, and who will pressure you to adopt their code.

Secular universities are catchalls for American youth. It is not surprising that, in the larger ones especially, state-managed or private, with eight to fifteen thousand students, many students will be enrolled who have no background of religious training in

their homes, no moral principles in their characters, and no inhibitions about their conduct.

To the Catholic student, these individuals will externally seem wonderfully free, easygoing, happy-go-lucky, even in a sense happy (which is different from happy-go-lucky). Mixed parties, where something less than decency may reign, drinking parties, steady dating with a taken-for-granted license to "pet" and "neck" and, as the sociologists say, to "experiment sexually," are not strange things to secular university campuses. (At one state university where this writer gave a retreat to Catholics, one "Catholic" girl asked him to prove to her that fornicating was wrong against her argument that "so many of the kids do it and it seems so natural.") To the bad example involved in all this must be added the persuasions of the free-and-easy addressed to those who have been trained to a more disciplined life and a realistic code of morals.

No Catholic should enter a secular university with the naive thought that none of this will bother him (or her) at all, if and when he becomes aware of it. It is possible not to be influenced by it at all, and in many cases not to be aware of it, only if the student keeps in close touch with his Newman Club, takes a personal part in its announced activities and instructions, and spends most of his leisure time with other Catholics

who share his training and his ideals.

Rule 5: In so far as possible, keep up contacts with your home parish and its pastor.

A college or university student should not think that, once he leaves home for residence at the school, all ties with the parish from which he came may be broken and forgotten. He does not forget the home of his mother and father; rather he writes home as often as possible, and returns home whenever free time or vacation makes this possible. So it should be with the parish that was his spiritual home and the pastor who has the care of all the souls within its boundaries. On vacations, college students attending secular schools should call on their pastors, report on how they are getting along both in school work and in loyalty to the faith in which they were raised, and even offer their services for any little tasks they can perform while they are at home.

Above all, students who are attending secular universities while living at home in the city where the school is located should keep in touch with their pastor throughout the year. No matter how much is done for them at the Newman Club of the school, they owe it to their pastor to let him know, from time to time, that they are keeping the faith and being amply provided for in a spiritual way. Thus they can help the pastor himself in advising and

guiding other youths who are about to enter a secular institution of higher learning.

THESE rules do not render null the first rule of all, that which is imposed by the Canon Law of the Church. According to that rule, all parents should want for their children, and the children should choose for themselves, a thoroughly Catholic education even on the university level, unless there be good reason for going to a school that is not Catholic. No Catholic should resent a bishop's insistence on the first

rule through a command that permission be obtained from him for attendance at a secular university; Canon Law specifically authorizes him to do this. It is after the permission of a bishop has been granted or at least presumed in areas where the bishop does not insist on express permission, that the five rules outlined above should be made a planned program for the student involved. And parents have an obligation to check over the keeping of the rules, when occasion offers itself, with their college student sons and daughters.

MATURITY

Emotional maturity is ability to stick to a job and to struggle through until it is finished; to endure unpleasantness, discomfort and frustration; to give more than is asked for or required; to size things up and make independent decisions; to work under authority and to cooperate with others; to defer to time, other persons, and to circumstances.

The Monstrance

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of *THE LIGUORIAN* in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of *THE LIGUORIAN* for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from *THE LIGUORIAN*, Liguori, Mo., at \$2.50 each.

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IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of *THE LIGUORIAN* and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.



Pre-marriage Clinic

Should Age Difference Prevent Marriage?

PROBLEM: I am 38 years old and have been dating a man who is 27. We hit it off as soon as we met, and have been enjoying each other's company and doing things together. He wants to marry me. I am (I think) a mature person, even running my own business, and he is a lawyer, a good and sensible person.

I have dated a number of men, some older, some younger than myself, but I have never met anyone I could really become serious about. I am not afraid of being an "old maid" because, despite several previous offers of marriage, I have always said that I would rather be a happy "bachelor girl" than an unhappy wife. So I am not just imagining I'm in love, nor wanting to rush into marriage thinking this might be my last chance. In fact, I've been talking myself out of marriage to this man because of the difference in our ages. I know of one case of marriage in which the age difference is practically the same as ours. It is a happy marriage, but my doubt is this: Is that case an exception not apt to be repeated?

SOLUTION: There are two ways of forming an opinion on how any prospective human relationship will work out. One is to take the statistics of practical sociologists and the more

Donald F. Miller, C.S.S.R.

or less probable conclusions that can be drawn from them. The other way is to examine the specific factors and circumstances that will have an important bearing on the relationship being considered.

The statistics of sociologists produce something of a warning against the possibilities of enduring success in a marriage in which the woman is 11 years older than the man. These statistics take little account of individual temperaments, backgrounds, maturity of outlook, religious convictions, etc. They simply reveal that in many instances of a marriage of this kind, the age difference provokes tensions in later years. The wife will be entering her fifties when the husband is not yet forty. Since it can simply be taken for granted that many persons enter marriage without a very high degree of maturity, no matter what their age, it is obvious that, in such cases, an immature husband would grow restless as he saw his wife advancing toward old age much more rapidly than himself.

Any presumption thus established would have to yield to specific facts about two people of this kind contemplating marriage. And there are plenty

of cases of marriage between persons with an age gap of 10 or 11 years in which certain facts can be seen to have been the secret of success.

The first such fact is that of *mutual maturity*. Maturity has nothing to do with age; some persons remain immature all their lives; others attain a high degree of maturity in their early twenties. Maturity may be defined as a proven ability to dominate and control one's feelings and emotions and animal inclinations in almost any kind of circumstances. A man who is really mature at 27 would not be apt to make a mess of any marriage he entered at any age.

The second such fact is that of *mutual religious convictions and practices*. The kind of maturity needed for a marriage of the kind being discussed here would hardly be possible without solid, effective and identical religious principles. In the most ideal marriages, from the viewpoint of age, the lack of deep-rooted religious convictions all too frequently leads to breaches of fidelity and domestic turmoil. The chances of

such an outcome would be incalculably greater if the lack of spiritual character in one or the other or both were added to a considerable age difference.

The third fact that would make a successful marriage possible for a woman of 38 to a man of 27 would be their possession of *certain favorable temperamental and physical traits*. Some men are so temperamentally constituted that they prefer older, wiser, more settled women as companions, friends and even wives. Some women, together with great maturity, possess a youthful outlook and a measure of vitality that makes one think not at all of their age.

It is not possible for us to tell our correspondent that all these important factors are either present or absent in her case. It is for her to ponder what we have said carefully, to talk these points over with the man who wants to marry her, to seek advice from an experienced priest who can wisely interpret the evidence he will draw forth by questioning, and then, with the help of God, make her decision.

CONFIDENCE

... Therefore I will trust Him.
Whatever, wherever I am.
I can never be thrown away.
If I am in sickness, my sickness may
serve Him; in perplexity, my perplexity
may serve Him; if I am in sorrow,
my sorrow may serve Him.
He does nothing in vain.
He knows what He is about.
He may take away my friends.
He may throw me among strangers.
He may make me feel desolate,
make my spirits sink, hide my future from me —
still He knows what He is about.

Cardinal Newman

THE LIGUORIAN

WANTED:

The Christian believes that nothing ever happens — from a simple traffic accident on the street to a world-wide war — without the knowledge and permission of an all-wise God, and without an intelligent purpose that God foresees will be fulfilled by such events.

A Sense of Providence!

WARREN DRINKWATER, C.SS.R.

NOBODY wants to deny the words of St. Paul. But sometimes one wonders.

St. Paul once said: "Now we know that for those that love God all things work together unto good." How can this be true? A quick glance at the world scene today takes in a rather gloomy picture — a picture that makes St. Paul's words hard to swallow.

A study of the map of God's earth shows the entire expanse of it dotted with disasters, calamities, persecutions, oppression, revolutions, threats of war, hunger and human sufferings of every description.

Communism is making itself world enemy number one, grasping for and swallowing nation after nation. And when the Communists take over,

they follow a standard procedure: destruction of all freedom — of the press, of the mind and of religion. Top on the Communist list of religions to be crushed is the Catholic Church. A high percentage of the people walled in by the expanding Iron Curtain profess the Catholic religion: the Ukraine, Lithuania, Czechoslovakia, Hungary, Poland and, recently, Cuba. These nations are literally teeming with Catholics who, according to the record, have proved their love of God by preserving the faith in spite of many trials and difficulties and through many centuries. When we remember that, we begin to wonder about St. Paul's words. How can this Communist tyranny work for good for these people who love God?

What good can come from putting a strait jacket on the Church, as was done in Poland and Hungary? What

good can result from snuffing out the well-established beginnings of a successful missionary effort, as was done in China? What good from strangling the Catholic press, turning churches into dance halls and seminaries into secularistic colleges?

At first glance there seems to be no possibility of anything good resulting from these tragedies. But that is due to the narrowness and short-sightedness of our human vision. We are blind to the good that can come from these things we see only as evil. We lack the largeness of vision that is God's.

* * *

PROVIDENCE is God's eternal plan of directing the world. According to a plan formulated in eternity all things come to pass. Nothing escapes the power of almighty God, neither gently falling rain, nor mountain-shaking earthquakes. Even the free actions of men, in a manner difficult for us to comprehend, are not outside the reach of God's directing hand.

This last matter, of course, presents a special problem. When man disobeys the commandments of God, is God at the same time willing sin? The answer, of course, is no. God does not will sin; He *permits* sin, because He must respect the freedom of will which He granted to man when He created him. The amazing thing is that God can permit sin and then channel its effects in such a way that it will not disturb but even help in the working out of His plan for the world and all His creatures. How God does this is the story of His *general providence*.

But for His Church God has a special plan — a *special providence*. For His Church He wills special blessings and permits special trials. The special blessings are the sacraments, unfailing teaching authority and every other means which He has entrusted to His Church for her work of leading souls to heaven. These are easily recognized as part of God's providence. What we find hard to assign to God's providence is the evil that befalls the Church and her members. Why doesn't God give His children a sunny path to heaven? How can the darkness of trial and persecution lead to the bright light of eternity?

To begin, we must face the fact that the human mind cannot embrace or envision the *full* picture of God's providence. This includes both His general providence and His special providence for the Church. It is too subtle, too complex a project.

Looking up into the heavens on a starry night we see a sprawling galaxy of stars called the Milky Way. From our limited viewpoint it seems to lack any semblance of shape or harmony. But God's viewpoint is superior to ours — much, much superior. He sees in the Milky Way a perfectly coordinated family of constellations, beautiful and awesome to behold.

It is the same with the plan of God's providence. In the world and in the Church we see glowing good works and splotches of evil — lack of harmony and order. But God sees the whole picture, and He is pleased, not with the evil itself, but with the

way He can handle the situation. It amounts, simply, to a difference of viewpoint.

While it is true that we cannot fully grasp God's providential plan, we can at least partially understand it. We can never reach God's high viewpoint, but we can get a bit closer to it than we obviously are. We look at the story of the world and we see God turning events to His glory and the glory of His Church. We look into our own lives and we see there the tiny crosses that seemed nothing but hard-to-carry crosses when they came, but turned out to be directional signs and helps on our way to heaven. This is what we can call getting to know something more about God's providence.

* * *

THE history of the Church provides us with a glimpse of the workings of God's providence. Evil fell upon the Church even in her infancy. From without, the Roman Empire tried to bleed the Church to death by means of the early persecutions. From within, heretics tried to distort the faith of the Church by coming up with such false doctrines as Arianism, Nestorianism and Monophysitism.

But the Church unflinchingly faced the swords of the emperors and the false teaching of the heretics, and God's providence saw to it that they were turned against the attackers and to the advantage of the Church. The blood of the martyrs became a visible proof of their faith and served as "the seed of Christians," and today Rome itself is the heart of Catholicism.

August, 1961

Arianism, Nestorianism and Monophysitism waged a war of words — and sometimes swords — but Catholic truth dug in for a better hold, came up with a clearer and fuller definition of the doctrines under attack at the Ecumenical Councils of Nice, Ephesus and Chalcedon; and even today's school children, as a result, can get a clearer idea of the motherhood of Mary and the nature of Christ — thanks to the teaching of these great councils.

But, you may object, don't try to tell me that the so-called Reformation was good for the Church. Today there are 225 million Protestants split into more than 300 conflicting sects, far from the source of Christ's teaching — all because of this reformation attempt.

Yet, good has come out of even the so-called Reformation. At the beginning of the sixteenth century the human side of the Church was weighed down by the heavy drag of worldliness and indifference. The violent outbursts of the reformers served to wake up and shake up the Church. She quickly closed ranks against the Protestant inroads and set forth a wealth of clear doctrine at the monumental Council of Trent.

The so-called Reformation was a percussion cap also for another blessing to the Church. Ignatius Loyola, gazing upon the turmoil in the area of religion, saw that the pope needed a staunch and dedicated army of defenders. So he formed the Society of Jesus. Born of the pangs of the Reformation, the Jesuits have girdled

the world with a host of apostolic men. Even in their early history they were a boon to the Church. While the Catholic census was nose diving in Europe, it surged skyward in the pagan East, due largely to the zeal of St. Francis Xavier, a Jesuit!

But what about the present? Communism is using its hammer to pound the Church into the ground and its sickle to mow down her children. In Communist countries the Church is smothered under a blanket of restrictions. How is God using Communism to bring about good for His Church?

Geologists tell us that nearly the whole of the American continent was once covered by a mighty glacier. This monstrous ice pack had rumbled down from the North and had razed every natural barrier in its path. It displaced huge deposits of soil and plowed up mountains and valleys. Then it quietly melted, leaving a fresh land, fertile and productive.

Communism can be compared to the huge glacier. It razes the barriers of heresy and disobedience which have cluttered the world for centuries. When the ice finally melts, the land will be refreshed and fertile again. We have the assurance of Our Lady of Fatima that it will melt: "Russia will be converted, and there will be peace."

An example of this leveling power of Communism can be seen in the fate of the Russian Orthodox Church, which has been cut off from Rome since the Great Eastern Schism of 1054. Since that time, depending on

the state for her authority, she has been wedded to the Russian government. But now she is stranded. The Communists are atheists and, at most, will use the Orthodox Church only as a tool. God and anti-God simply cannot work hand in hand. Therefore, although it is not certain, the way is opening for a reunion of the Russian Orthodox Church with Rome. The same is true of other state-dependent religions under the Communist yoke. There are signs on the horizon. The next Ecumenical Council may yet bring some Christian unity.

* * *

THIS quick glance at the workings of divine providence can bring us great comfort and confidence in the future of the Church. But it would be small consolation if we did not also know that God shows the same providence to us and to our personal lives. It is in this regard that we should try to develop a deep sense and appreciation of God's providence.

It is sometimes said that America's besetting crime is despair and a consequent rush after distraction and diversion. Statistics are quoted to prove this assertion: 46,000 drug addicts arrested in a year; over 7 million alcoholics a year; a suicide rate of 25,000 persons a year. To these totals must be added the multitudes of people in the slump of routine, purposeless living, whose complaint is: "What's the use? We are doomed to live in a wicked world. Might as well enjoy it!" From such a whipped attitude toward life anything can follow.

If such people would develop a sense of God's providence, the evils that surround them could not crush them. An automobile accident would be for them what a broken leg was for Ignatius Loyola — an opportunity to get closer to God. The diagnosis of certain death from cancer would not be a ticket to despair. It would be a time schedule to heaven. A retarded child would not be a burden but a blessing from God — the saviour of an otherwise loveless home.

Persons with a sense of providence can always salvage something from the wreckage — even the wreckage of sin. How often has repentance and real love of God bobbed up after the flood of sin has subsided! There was St. Mary Magdalene and St. Augustine and many others who became great lovers of God after repentance and penance.

But let's get back to St. Paul's precise wording. He declared that all things work to the good of a special class — those that love God. Sin will never work to the good of an unrepentant sinner, nor will sickness or suffering. For the unrepentant sinner the opposite of St. Paul's words is true: "For those that hate God all things work together unto evil." Unless the sinner repents and becomes a lover of God, the final evil, hell, is waiting at the end of the road.

But if we are true lovers of God, even though suffering may enter our lives again and again, we shall try always to get closer and closer to God's viewpoint of all that befalls us, and on the day of final accounting and explaining we shall be able at last to say, "Now I know that for those that love God all things work together unto good."

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readers retort



In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Grade School Boys and Girls

After reading "Boy and Girl Relationships in Grade School," (May *Liguorian*) I thought I would ask for a clarification before seeking psychiatric help on the ground that I was going mad. For years I labored under the impression that God created human beings male and female. I heard it was a lovely thing for a man and woman to marry . . . and have offspring. Anything wrong with that? But you don't seem to know that brothers and sisters speak to each other, sometimes play games, have music in the home and even dance. They go to a Catholic school and mingle with other boys and girls. And suddenly we have the Catholic hierarchy calling this, in a fit of hysteria, company keeping. The children are not even aware that they are keeping company; they are just enjoying their childhood. This may come as a shock to you: the child has never been born into a good Catholic family who would disgrace his mother and father. It is even possible that Christ, as a child, once spoke to a little girl and that His mother did not look on it as company keeping. I rather doubt that the Catholic Church will ever destroy sex entirely. We parents are well aware of the evil forces that preyed upon us before we married and that lie in wait for our children. When we asked for help, too often our priests and nuns not

only offered us no help, but they laughed in our faces.

California

M. K. E.

• *There is an unrealistic failure here to distinguish between the normal and happy contacts between boys and girls and the specific thing called steady and exclusive company keeping between boys and girls of 10 or 12 years of age. There is also an unrealistic confidence that "no child of a good Catholic family ever disgraces his mother and father." What a shock it would be to such confidence to be granted a peep at the cases handled by any parish priest! We assure this correspondent that we are laughing in nobody's face, and that we are trying our best to help parents and children when we tell them that "steady, exclusive, puppy-love company keeping among grade school children cannot be promoted without tragic results."*

The editors

• Thank you for the article on boy and girl relationships in grade school! Our Parent-Teacher Club discussed this situation last month at our meeting, and then the mothers of the seventh and eighth grade children met to establish a set of rules to be published in the school paper. The majority of the mothers thought the children must have parties to learn the "social graces," also that they should have car pools to take care of the transportation to and from

the parties. The few mothers present who thought family outings, such as picnics, fishing trips and going to the library were all that children of this age level needed were so outnumbered that they didn't have a chance. When the school and the parish are actually promoting girl and boy relationships in this way, and so prematurely, they are only asking for trouble. I find it increasingly difficult to raise my daughters so that our Blessed Mother will be pleased.

Missouri

Mrs. J. B. D.

When I read your article on boy and girl relationships in grade school, I remembered an incident at a wedding reception I attended recently. I noticed, at the affair, a young girl making eyes at a group of single men. (Why do they always stand in a group?) Anyhow, I was amazed to find out that this girl was only 12 years old. She had a professional hair-do, too much make-up for any age, high heels and a lowcut cocktail dress, even though she had as yet developed nothing that might be enhanced by a revealing cocktail dress. When I was twelve years old nothing was better than to have on blue jeans, loafers, hair in a pony tail, riding my bike to a park. No, I wasn't a tomboy. I enjoyed a pretty dress as much as anyone. I suppose, though, the only time I got really dressed up was to go to church. I think these girls (8 to 14) are missing so much. It's the one time in your life when you have hardly any responsibilities, and you don't have to worry what you look like. At least you shouldn't. Yes, I was interested in boys, but not seriously. I never had a date until I was 16, and then they were few and far between, until I was out of high school. I hope I don't sound too old-fashioned. I am only 24 years old. And

I was 20 when I got married. Anyhow, I wanted to let you know your article is so true, and I hope these young girls read it. Dear God, let them enjoy these "in between years!"

Dayton, Ohio

Mrs. M. S.

The Poor Boys in the Minor Seminary!

When I was a youngster and growing up, I lived in a town that boasted a nationally recognized military academy. It was "something" to be enlisted on the records of the school. Parents paid a "pretty price" to send boys of high school age to this academy, and attendance brought automatic social and academic prestige. Well, my son, too, is in an exclusive preparatory school. He is — (Oh, dear! Do I dare admit it?) in a junior seminary, and contrary to the ideas of some Catholics, he is having the time of his life. He enjoys all aspects of his life: classes, study halls, waiting on tables, K.P., evening chapel, keeping the grounds clean, sports (he just got "spiked" playing baseball!) and the hundred and one things a boy likes (including having a pet snake!) The all-male atmosphere for a youth just emerging from childhood is of the greatest help — which only a parent who has lived with a son through adolescence can appreciate. Too hard for him? Or on him? I don't think so. He's growing like a weed, gaining weight and acquiring a love of God and of education. I've raised three other children at home. Actually, raising this boy with the aid of the priests is a snap!

California

Mrs. R. J. H.

When I was reading the LIGUORIAN this evening I saw the letter in Readers Retort from Mrs. A. O. condemning minor seminaries, amongst other things Catholic. I have been a

student in a minor seminary for two years now, and I am in my second year of college. Our seminary includes high school, college and philosophy departments. I suppose I am "brainwashed," but all the fellows I know (from 13 to 43 years old!) who are students here, seem to be leading a pretty normal life — with studies and athletics and movies and even TV now and then. In fact, I'm having more just plain "fun" than I had during my high school days. Our superiors are not incompetent. They are some of the finest and most intelligent men that I have ever met. They live under much more rigid rules than are ever placed upon us. And we are proud when we are allowed to wear the cassock and collar. If this woman would for a minute consider the reward — having her son stand one day at the altar of God — she would be proud and happy that he was one of the chosen.

Kentucky

J. L. L.

"I Tried!"

Just a little over two years ago, when I had actually been a Catholic for only a few minutes, my parish priest made a passing remark to me that could have stopped a clock. "You can become a saint!" My reaction was, "How wonderful!" But how? Surely all who reach heaven, all who "make the grade," are counted among the saints in heaven. But now I have a goal, and this is the way my road winds. Remember, I have a lot of catching up to do — a family man in the thirties. My first step was (and still is) to read, read, read — and ask questions, even simple ones. The deeper I go, the better I like it. Second step: to receive Holy Communion as often as possible — every Sunday and whenever I attend Mass on weekdays. Only once did I refrain, but never

again! It's worse than stealing. Third step: every day I offer all, and I mean ALL — my rosary, my other prayers, etc., for my family, friends and the suffering. Once a priest asked me to pray for him. I'll admit I was startled. I wanted it the other way. Fourth: finding ways to help out my home parish, even learning the altar boy's responses to be able to serve Mass if I am needed. Fifth: helping those with whom I am in close contact. Sixth: I joined a Third Order, and the rule of this organization is adding more steps to my plan. We are all called to be perfect. I may never make the grade of being a saint, but I honestly believe I know HOW, and when the judgment comes, I'll say, "I tried!"

New York

R. F.

Birthday Gift

After wondering for days what to get my dad for his birthday, something that was useful and priced for my budget, and yet would be appreciated, the thought struck me — of course, your magazine, the LIGUORIAN!

My folks have just re-entered the Church, after not receiving the sacraments for six years. I think the LIGUORIAN will help them, as it has helped me. When I get depressed and confused over life in general, I reread different articles that have helped me previously.

Indiana

Mrs. R. S.

Sad Advice

I have just finished reading the case of the forbidden mixed marriage in the April issue of the LIGUORIAN. Let me be the first of many to tell this girl not even to consider marrying the man who is so set against her Catholic religion. I went against the advice of my parish priest and, thinking our case was

different, married a man who was not a Catholic. He has been fairly good to me, but when he drops me off at church on Sunday, I have such awful feelings of aloneness and despair. He insisted that our daughter go to a co-educational college of her choice, and all my efforts to teach her the faith have been wasted. She says she is filled up with religion and wants none of it now. Often the memory comes to me of how my husband would mention in the child's hearing how stupid it was to abstain on Friday, or to fast during Lent, and these things left their impression. I thought I was lonely before, but now I am lonely and in despair. My sad advice to all girls contemplating mixed marriage is — don't consider it for a moment!

California

Anon.

Conservative View

Perhaps I'm prejudiced, but you hardly did justice to the conservatives (April, Sideglances, "Are You a Liberal or a Conservative?") by omitting the inherent thing that makes conservatives that way. A conservative is one who by nature or by training is opposed to waste. He is not necessarily opposed to government aid, but to wasteful or unnecessary aid. A conservative is a realist and knows that government is not God, and is therefore limited in its power to create Utopia. A conservative is not necessarily a wealthy person who is afraid to be taxed, but may be a poor person who realizes how difficult it is to pay taxes that will be injudiciously spent.

Minnesota

M. N.

• *The assumption here is that there are no liberals who are not wasters; or that all liberals are wasters. This is not true. Between "wasters" and "non-wasters" there is only one choice for both lib-*

erals and conservatives; that is to be on the side of the non-wasters.

The editors

Another Kind of Hunger

A bundle of back copies of the LI-GUORIAN was sent to us by a good lady in Minneapolis, Minnesota. These are the first copies of your magazine we have seen and circulated in our university library. We found your magazine just what we want — a Catholic magazine — just the reading material we need for our students. With very few exceptions, all our students are Catholics, and there are almost 7,000 of them. Our limited budget will not allow us to subscribe to Catholic magazines — even those published in our country. Although we are receiving a good number of pamphlets, tracts and other reading material of a Christian nature, yet, as a Catholic, I feel guilty if I have to circulate them freely to our student body, especially the young students. These materials come from Protestant sources and although they are Christian in many ways, they are incomplete and there is danger that this kind of reading may corrupt or weaken the faith and morals of young Catholic minds. We receive a bundle of this kind of literature almost every week! There is just a little bit of truth, at least, in the saying that those who lack the truth have all the zeal. We know that in many American homes there is much reading matter, Catholic reading matter, books, magazines, booklets, etc., that could be considered expendable. We would be very glad to have them. As the librarian of this university, I will see to it that these materials will be circulated and read by as many students on our campus as possible. Indeed, your "little brown brothers and sisters" out here are in need of spiritual

food. In this struggle which is very much felt on our side of heaven — the struggle for the minds of men, this spiritual food of our faith will be of incalculable help. This would be the best antidote against the forces of the Communist way of life — the ideology which is threatening the peoples of Asia.

Cebu City, Philippines G. G. V.
• *Here is an opportunity to establish your personal Peace Corps. If you have any Catholic reading material — books, magazines, (LIGUORIANS!) pamphlets, you may send them to: Gregorio G. Villar, Librarian, University of the Visayas, Cebu City, Philippines.*

The editors

From Across the Sea

It is just three months since I first read a copy of LIGUORIAN, and I hope I shall have the pleasure of reading more copies of a similar high standard. It has a wonderful freshness of appeal and deals in a most balanced way with some of the vital problems of the day. I must admit that the whole magazine surprised me, and particularly the correspondence, for I had formed a very low opinion of the average American letter writer from what I had seen of their efforts in TIME magazine and other such publications. However, LIGUORIAN has restored my faith in the good sense of the Americans, and especially of the American Catholics. I am more than convinced that their country has much to offer to the world — apart altogether from what can be stacked in little bundles.

It must, however, be admitted that America has done much to rock the solid foundations of Irish Catholicism, for much of our cinema and TV is imported from there, and the general moral standards portrayed in them are

often false, or at least misleading. Not that I blame America for all our troubles, but it must, I'm afraid, accept some of the responsibility. It may also contribute greatly to our salvation, for it provides concise and graphic solutions to problems that Irishmen mumble and moan over.

Ireland

Father M. C.

Clubs for Single Adults

In our area (southern California) there are a number of Catholic adult clubs for the single. These societies are advertised in our diocesan paper, *The Tidings*. Thus a recent issue advertised the activities of the Gabrielites and the Southwesterners, both active social clubs for unmarried Catholic adults. Could not our Catholic diocesan papers in general make information available as to similar activities throughout the country, and thus serve as a helpful means of bringing people of this category together? In our Southwesterners Club last year we had ten Catholic marriages, including my own.

Redondo Beach, Calif.

J. W.

• *The LIGUORIAN is not a diocesan newspaper, but we have given space in our pages repeatedly to information about Catholic clubs for single adults. It is our opinion that the Catholic diocesan newspapers would readily carry similar information in their columns if the information is offered or supplied to them.*

The editors

Kind Words

Just a note to tell you that I enjoy every article you have in your wonderful magazine. It's like getting your hair done or buying a new hat to read such wonderful and thought-provoking material. Thank you!

Ohio

Mrs. G. K. M.

THE LIGUORIAN

WHAT

IS

A great weakness of the modern world is its forgetfulness of the truth that human beings are creatures and that God alone is Creator. Men forget; yet the truth is obvious.

A

IN THE song called the *Magnificat*, which the Virgin Mary sang after she had been told by the angel that she had been chosen to be the mother of God, we hear the words: "My soul rejoices in God, my Saviour." The Blessed Virgin Mary herself explains the reason for her joy. It is because she is humble; because God has looked not only kindly, but rewardingly, upon her lowliness.

Accepted in this sense, humility is really something very simple. It is the truthful recognition that we are creatures.

The cause of all sin, the sin of the angels, the sin of our first parents, the sins of every man and woman, has been and will always be that creatures forget that they are creatures of God.

Mary, however, did not forget that she was a creature and that she owed obedience, submission and love to

CREATURE?

God as her Creator. Shortly before Mary sang her hymn of humility in the presence of Elizabeth, she was faced with the weightiest decision a human being ever had to make. An archangel stood before her and revealed God's will to her — that she had been chosen to be the mother of the Redeemer. It meant a life of suffering. It meant that her heart would be pierced by seven swords of sorrow. It imposed on her responsibilities such as no other creature would ever know — to give a humanity to and to be mother to the eternal Son of God.

But this was God's will. Did she not belong to God? Was not her entire purpose in life to love and serve Him? Then how could she hesitate?

There was no hesitation on her part. At once, from the depths of her perfect soul, came the words: "Be it done to me according to Thy word."

Why did she give this answer so readily? Because she belonged to God. *Behold the handmaid of the Lord!* Because she was humble, she was truthful. Because she recognized that she belonged to God and had no other purpose in life save His love and service, God became hers, and as her Son He dedicated Himself to her love and service.

FATHER FABER has said that the great heresy, the great sin of the modern world is its forgetfulness of the truth that man is a creature and that God alone is Creator. Men forget; yet the truth is obvious.

God alone made us. No one made himself. We were not consulted about our coming into the world — neither about the time nor the place. Nor will we be consulted about our going out of the world. We did not make the world into which we were born — neither sky, nor trees, nor cities. We had nothing to say about the families into which we were born. We could not, we do not have the wisdom or the power to do these things. Therefore the world is not our world, but somebody else's. It was here before us, and will be here after us. We have no rights over it. We, just as the world in which we find ourselves, belong to another, our Maker. He has not given us to ourselves, nor did we buy ourselves from Him. We are His.

Then His rights over us are absolute. Though He commands but little, He could command everything,

at every moment of our life. Yet for the main part, He leaves us free. However in those matters in which God wants to assert His rights and demand our conformity, He is deadly serious.

How well the apostles and the early Christians understood this truth. They gave Him the name *Lord*, which was the term used by the owner of slaves. At that time an owner of slaves had absolute and entire rights over his slaves, even to the point of selling them, torturing and killing them. Even more completely, more absolutely, do we belong to God as His creatures. For to be a creature implies even more complete ownership than slavery.

FINALLY, as creatures we are not free to choose the purpose for which we live. We were not made for the service of ourselves. Just as we did not put ourselves on the course of life, so we do not determine the destination of that course. That is the right of Him Who made us. As we came out from God, so we must go back to Him to complete the course of our lives. In other words we are made to live for God, for His glory, for the accomplishment of His will, not to seek our own glory or to do our own will.

From this very obvious, undeniable fact of our creaturehood we can draw three conclusions.

1. We must act out in our lives what we are. We must behave like creatures. Our relations with our Creator must be marked by the qualities of a creature: submission, sub-

ordination, obedience, humility, prayer, repentance, and above all, love. As the warms and frost chills, as the moon shines by night and the sun by day, as birds have wings and trees have leaves, so must man, as a creature, conduct himself as such, lovingly acknowledging himself as belonging to His Creator.

2. Since we belong to God, since, in a way, we are surrounded by God, and our fate lies in God's hands, our primary preoccupation should be to know Him: Who He is, His greatness and perfection, His will, His likes and dislikes. We must know how to separate truth from falsehood in our knowledge of God. No knowledge is half as exalted as this, and none half so important and far-reaching in its consequences.

3. God must be not only the object of our intellectual interest, but even more so the guide and director of our moral conduct. Head and heart, mind and will, all belong to God, our Creator. Not our feelings and passions, not our likes and dislikes, not convenience and inconvenience, not profit and loss must decide our moral conduct, but solely God's will and His law.

Contrary to this reasoned and reasonable attitude, we daily meet men who in action, if not in word, openly deny that they are creatures. They make themselves their own creator. They act as though they had made themselves; as though they were their own final purpose; as though the world were made for their glory and service. They have the sa-

tanic pride to want, even to demand, the right to create their own religion.

Some, in theory, recognize that they are creatures; but in practice they act the creator. They will decide what is true and what is false in religion. They want to be free to think as they and their passions dictate. What Christ, the Son of God, said about remarriage after divorce, and adultery, and purity, and occasions of sin is ignored completely in favor of their own far more brilliant judgment of things. Even those who profess to be Catholics and know that when the Church speaks it is Christ Who speaks, do not hesitate to oppose their thought, their judgment against the thought and judgment of the Church. Though it is a patent contradiction, they hold for the divine right of the creature.

TODAY men speak of the new morality. They tell us the ten commandments are outmoded; that God Who made men and society and Who set up the relationship between men, must change His mind today because we have made such wonderful and giant strides in scientific progress, because we have planes that can fly faster, much faster than the speed of sound, because we have built rockets that can put a man into outer space and into orbit around the earth. But man is still man, and God is still God, and human society is still the society that God created. Nothing has changed, really, except the increasing lack of clarity in men's vision, the lack of control in human passion, and an awful pride that would set man up as his own creator.

If man will not acknowledge his creatureship and carry this conviction to its logical conclusions, if he wants to be a god, then let him make a world for himself. Our world is meant for creatures. Let man stop stealing God's sunshine and air. If he wants to be a creator and not a creature, let him get out of God's creation and create an entirely new world by his own supposedly tremendous power.

Though she was the most perfect of creatures, the Blessed Virgin Mary

still realized and remembered that she was a creature; and she rejoiced all the more because of this clear knowledge of her status. God looked down with favor on her, a creature, to make of her the mother of the Creator. There was no pride in her rejoicing — rather, the wonder of the creature at the strange and magnificent designs of her Creator. We, too, must learn to say as she did. "My soul rejoices . . . for God has regarded the humility of His creature."

THAT'S WHY!

When a Russian farm delegation was in this country they visited a factory in California. One of the group asked a foreman how many hours his men were working per week.

"Forty," said the foreman.

The Russian shook his head, replying that in his country they worked seventy hours a week.

"Oh, you'd never get this crew here to work seventy hours," said the foreman. "They're a bunch of Commies."

Wage Earner

HOME

An artist sought to paint the most beautiful picture in the world. He asked a clergyman, "What is the most beautiful thing in the world?"

"Faith," answered the clergyman. "You can feel it in every church, find it at any altar."

The artist searched further and found a young bride. Upon asking her the same question she replied, "Love. Love builds poverty into riches, sweetens tears, makes much of little. Without it there is no beauty."

Going further, he made the same inquiry of a soldier who answered: "Peace is the most beautiful thing in the world. War is the most ugly. Wherever you find peace, you will find beauty."

"Faith, love and peace: how can I paint them?" wondered the artist. Entering his house, he found faith in the eyes of his children, love in the eyes of his wife, and there in his home was the peace that faith and love built.

So he painted "The Most Beautiful Thing in the World." And when he finished he called it . . . "HOME."

Tips for Teen-Agers

We ask teen-agers to accept this and succeeding articles as our attempt simply to "think things out" with them.

WHY AND HOW

TEEN-AGERS

NEED PARENTS

DONALD F. MILLER, C.S.S.R.

THIS is being written for you, teen-agers, not with the purpose of criticizing you, or blaming you, or condemning you or preaching to you. Nor is it being written in a patronizing mood, as if we felt that you needed some older person to talk down to you and perhaps try to make you think and act like an older person, which you are not.

The whole idea of this article (and of other articles that will follow) is to thrash out some of the problems you have to face, to look at these problems in the light of certain principles that have nothing to do with

age. For every human problem there is a right solution and there may be a hundred different wrong solutions. We have confidence that the human mind is capable of finding out the right solution to any problem, no matter how young or old the person who thinks about it happens to be.

The majority of you who are teen-agers find yourselves in these circumstances: you are living with your parents, while attending high school. This simple fact places you in a whole network of relationships. There is your relationship to your family, to your teachers, to your companions, to your neighbors. There is your relationship to your church and your pastor, to the community in which you live, to the world at large.

This is not to say that when you grow out of your teens, you will escape all relationships with others. Nobody at any age quite succeeds in doing that. Indeed, most of the problems that have to be faced by human beings at any age arise out of their contact with and obligations toward others.

The first and most important contact with others that you have as a teen-ager is with your parents. It is good for you to reflect once in a while on what is the ideal relation between teen-agers and their parents. When we say "ideal," we do not use the word in a sentimental or romantic sense. We mean it in this sense: What is God's plan for the relationship between teen-agers and their parents?

Even after you have looked long and hard at the ideal relationship between a teen-ager and his parents, you will find it difficult to live up to it perfectly. You are no different from the rest of us in that. To the day we die we will find that our daily human contacts with others are the source of most of our faults and even sins. But we can and must keep striving toward the ideal.

What makes up an ideal relationship between yourself and your parents? Think out this answer for yourself. It is made up of three things: I. Your understanding of your need of your parents; II. Your acceptance of the guidance of your parents; III. Your contribution to the happiness of your parents.

I. Understanding Your Need

MANY things said here will be obvious, but don't shy away at the obvious. The ten commandments are obvious, but we all have to examine ourselves often on how we obey them.

There was a time when you needed your parents much more than you do now. You needed them to give you life, or you would not be in ex-

istence. When you were an infant you needed them practically 24 hours a day. It is God's plan, however, that growing up means a gradual process of being released from your need of your parents in many ways.

But that release does not become complete in your teen-age, high school years. You still need your parents to provide you with the physical necessities of life; you are not yet in a position to earn a living for yourself. This in itself is something that it is easy to forget, or to take for granted, or to ignore. You should try to make it basic to your thinking about your parents.

But your need does not end with your dependence on your parents for physical things.

First of all, you need their authority. Face the fact that the older we grow the harder we all find it to admit that we need authority over us. It is impossible to admit this comfortably unless you start with the fact that it is God Himself Who gives your parents the authority they have over you. It is as simple as this: You need God, and therefore you need God's plan for your life. And it is clearly a part of God's plan that your parents direct you, command you, make rules for you, until you have developed to full maturity.

Unless you start with this truth you will find yourself thinking of all sorts of reasons why your parents should not direct you, command you, make rules for you. You will also find yourself using innumerable pretexts for acting contrary to your parents wishes and commands when you

feel "you can get away with it." In short, you will find it impossible even to approach being an ideal son or daughter unless you are convinced that God demands that you try to be such on the basis of your need of your parents.

You need their experience, their common sense, their wisdom, their interest in your future. Above all, you need the indispensable means to the development and growth to maturity of your own character that can be found only in submission to lawful authority for the love of God and of your soul.

II. Accepting the Guidance of Your Parents

THIS is the immediate practical conclusion from recognizing your need of your parents and God's clear will that you admit that need.

It is not necessary to assume, nor to demand proof, that your parents are the wisest, or most learned, or even the most virtuous people in the world, to accept their guidance. It is true that if your parents try to direct you into ways of sin you are bound to reject their guidance. Ordinarily, however, your inclination to reject the guidance and commands of your parents will arise not from the fact that they want you to do sinful things, but that they want you to do good things that you don't like to do.

It is on this very basis that obedience becomes hard for any of us at any time in life. Those in authority over us order us to do something that is good; but we can always think of something better or more conveni-

ent or more satisfying to do. We resist orders or grumble about them only because we don't realize that obedience adds a value to what we do far greater than the wisdom we think we have, or really do have.

One of the things that is bound to muddy up your thinking in this matter is the fact that there is a lot of competition with your parents in the matter of guiding you.

Many of your companions and contemporaries, by their words or by their example, tell you what is best for you. Many of the things they urge or advise or draw you into are contrary to the wishes or commands of your parents.

Many of the articles you read in popular magazines give you ideas about such things as dating, taking part in forms of amusement, seeking outlets for your energies, that your parents could not approve.

Even the advertisements on radio and television, in magazines and newspapers, on billboards and in storefronts, give rise to desires and inclinations for things your parents try to shield you from.

You have to give priority and top billing to one single source of guidance for your conduct. You must be convinced that such priority must be given to your parents. They are the ones made responsible for you by God. Giving them this priority means that often, in accepting their guidance and rules, you will feel cheated or repressed or frustrated in regard to something you want which other teen-agers are allowed to enjoy.

Two things will help you to repress these feelings cheerfully. One is the realization that maturity simply means the ability to ignore or repress one's feelings for the sake of a higher good, in this case the highest good of obedience to those who represent God for you. The other is the knowledge that no one ever learns rightly to command others who become subject to him without having gone through the process of learning to subject his will to those placed in authority over him.

III. Contributing to the Happiness of Parents

The ideal relationship between a teen-ager and parents is not completely made up of accepting needed support from parents and accepting guidance and rules from them. It is crowned and completed by the contributions a teen-ager makes to the happiness of his parents.

We said above that, as you grow older, you are released from some of the dependence on your parents in which you had to live as an infant and a child. Another way of saying this is that, as you grow older, despite the rules and discipline your parents may impose upon you, your free will acquires more and more opportunities for asserting itself in matters that are in no way covered by obedience. You can, for example, with a minimum of supervision, choose the books you want to read, the forms of athletics you want to take part in, the friends you want to spend leisure time with, even to some degree the kind of studies you want to pursue.

So, as a teen-ager, you find the areas in which you are free gradually expanding. Now, one of the very first uses to which you should put the freedom that comes to you as a teen-ager is that of contributing to the happiness of your parents.

Again we are talking about something obvious, but one of those obvious things that require a lot of thinking about.

Certainly it is obvious that your parents have contributed an immense amount of energy, resources and sacrifices to your well-being and happiness. You may think your parents backward or old-fashioned or strict or even lacking in certain qualities you would like to see in them. But none of this can change the fact that they brought you to where you are in life right now, and gave you everything you possess. Before you knew what freedom was, they were providing for you. Now that you have a growing freedom, you should use it to do what you can for them.

We put this under the general head of "contributing to their happiness." This phrase holds a world of meaning. Surely it means in the first place checking your inclinations to hurt them by flare-ups of anger, insulting language, defiance and rebellion. But it means many positive things as well.

In this matter it is the little things that count most, even though it is only by little things that a teen-ager can contribute to the happiness of parents. Among these are giving external signs of respect and love; cheerfully helping with work that has to be done around the home; express-

ing the desire at least now and then to share leisure hours and amusements with them; remembering their anniversaries and birthdays with the simplest gifts; generously sharing with them the first income that may be earned.

This is the opposite of the attitude into which it is possible for teenagers to drift, expressed by the words many might speak to their parents (or their deeds do): "You owe me much more than you are doing for me." The right actions would be interpreted into these words: "I owe you infinitely more than I shall ever be able to repay."

IN the year 1958, the Archdiocese of St. Louis published a little book entitled "Code for Parents of

Teen-agers." It was designed to help parents rightly to guide their sons and daughters over that period in which the latter are developing toward full maturity.

The booklet reminds parents of their duties and obligations, and then goes on to discuss what standards they should follow in directing teenagers in the important matters of dating, recreation, modesty of dress, drinking and automobile driving.

Against the background of the above thoughts presented to teenagers about what should be their relationship to their parents, we shall in succeeding articles present to the same teen-agers a commentary on the principles set down by the "Code for Parents of Teen-agers."

SIGNS AND SYMBOLS



The central mystery of the Christian faith is the Holy Trinity, which means three equal divine Persons in one God. The ways of representing this mystery by symbol are necessarily restricted. However, these signs are commonly found in church decoration:

Three intersecting circles.

A triangle intersecting a circle.

A shamrock, which was traditionally St. Patrick's favorite.

An equilateral triangle. Sometimes within the triangle will be found the Hebrew letters standing for Jehovah.

Sometimes an eye will be represented in the triangle, standing for the all-seeing eye of God.

DRIVER ERROR

Studies by The Travelers Insurance Companies show that driver error caused 85 percent of the highway accidents in 1959.

FRANCE: Catholic

Sometimes it is said that religious tolerance is the great gift of the Protestant Reformation. In the sixteenth century, the century of the reform, it was only in some Catholic countries that any effort at all was made to grant religious freedom. France was one of the pioneers in this effort.

Pioneer of Religious Tolerance

EDWARD DAY, C.S.S.R.

ALL too often only the ruthless, if efficient, record of the Spanish Inquisition comes to mind in any discussion of Catholics and religious toleration. Fox's *Book of Martyrs* and the Congregationalist ministers who wrote so many early American history textbooks have immortalized Bloody Mary Tudor's burnings of Protestants at Smithfield. The butchery and mob terror of the St. Bartholomew's Day Massacre sullied Catholic hands and consciences with hapless Protestant blood. The stain of such obvious acts of political and religious intolerance has largely smudged out of memory the real and exclusive role that certain Catholic nations played in the daily drama of trying to live at peace with the Protestant minority groups dwelling precariously within their frontiers.

There are those who claim that religious toleration is the great gift of the Protestant Reformation. Yet in the sixteenth century, the century of the reform, it was only in some Catholic countries that any effort at all was made to grant religious freedom. During certain reigns in Austria, in Poland and in France the fragile spirit of religious toleration attempted to soar. France was an awkward but plodding pioneer in this flight.

When the Augustinian monk of Wittenberg, Martin Luther, cried out against abuses in the Roman Catholic Church, there were loyal and intelligent Catholics everywhere who could not but agree. The greatest Catholic scholar of the day, the Dutch Erasmus of Rotterdam, was more than willing to hear Luther out.

In France the Cenacle of Meaux, a group of Catholic intellectuals, staunchly battled against the shallowness of current French piety. Under the competent leadership of the bishop of Meaux, William Bricconnet, the Cenacle studied Hebrew and Greek in order to translate the Bible more accurately and to bring it to the people through imaginative preaching. These Catholic scholars aimed at nothing less than a total religious revival in France.

Francis I was king in the opening years of the sixteenth century. He fancied himself both soldier and scholar, so he favored the Cenacle of Meaux. Under the royal broadmindedness some of Luther's writings appeared in France as early as 1519, that is, a little over a year after the busy Augustinian posted his famous Ninety-five Theses, and two years before his excommunication. It was Louis de Berquin, a member of the Cenacle, who put them into French.

When Luther was put out of the Catholic Church, some scholars of the Cenacle followed him. Others remained loyal to the pope. They would have agreed with the happy phrase of G. K. Chesterton that Luther, in trying to clean up the Church, threw out the baby with the bath water. But they were far from denying that the baby needed a bath.

IN these early days of the Reformation it was hard to tell at Meaux who was a Lutheran and who was a Catholic reformer. Francis I desired a united Catholic faith in his realm. But he was too urbane to allow the

strict and uncompromising repression of Protestants that his clergy, his university and most of his people clamored for. And a sizable group of liberal-minded Catholics agreed with him. Though the king knew that there were several secret Protestants in the Cenacle of Meaux, he protected the group as well as he could until the fall of 1534. It was then that the Protestants of Paris overplayed their hand.

One evening in October, 1534, a band of determined Protestants tacked placards up all over Paris (one somehow even found its way into the bedchamber of the king!) protesting, in most violent language, against the sacrifice of the Mass. Francis I was not a particularly edifying Catholic, but a Catholic he was and no mistake! The king's protected Protestants had overstepped the boundaries of good taste and common sense. So the king was furious.

In January, 1535, Francis decreed the extermination of all Lutherans caught within his realm. His police agents ferreted out heretics and brought them to ecclesiastical courts where they were tried for heresy. When they did not recant their opinions they were condemned and executed.

The reign of terror ceased temporarily while the king sought to negotiate a religious peace with the Lutherans of Germany. There were still enough influential Catholic liberals in France who felt that religious discussion, not the stake and faggots, would far more effectively restore religious tranquility. Even Pope Clement VII blessed the endeavors of

Francis to talk his way to understanding.

Unfortunately the negotiations broke down. In France hot-gospel ministers fresh from Switzerland stiffened sagging Protestant backbones to accept no religious compromise short of a Protestant France. King Francis I tired of trying to talk his way to peace. For the rest of his reign he pursued Protestants in France just as Henry VIII tracked down Catholics and Lutherans in England. "One law, one faith, one king" was a motto they both understood very well. And John Calvin, the uncrowned King of Geneva, found it justified very neatly the sixty or so human bonfires he ignited for religion.

Henry II succeeded his father as king and relentless prosecutor of Protestants. There was no thought of toleration during the twelve years of his reign. The burning sentences of Henry's ecclesiastical courts made martyrs out of their victims, but it did not make them Catholics. Protestants secretly organized congregations in almost every large town in France. In the south, where certain Catholic bishops were not doing their jobs, specially trained missionaries from Calvin's new seminary in Geneva made converts by the score. The new religious learning seeped into the French nobility. Calvin's prize convert was Anthony of Bourbon, the King of Navarre.

AT Paris in 1558 Anthony of Bourbon and the Protestant Prince of Conde felt strong enough to call a general synod of the reform-

ed churches of France. Though the Protestants were nearly torn to pieces by the Parisian mob, Henry II saw clearly how much real power the followers of Calvin could muster in France. It was then that he resolved to wipe them out of his kingdom at any cost.

The Protestants, cornered by a merciless king, had no choice but to bow or to fight. Though John Calvin sought, in the strongest terms, to stop a civil war, the French Protestants were willing to suffer no more. But before they could level a blow against the king, one of his courtiers cut him down accidentally in a tournament. Henry died of his wounds in 1559.

After the short and feeble reign of Francis II the power of the French crown teetered dangerously in the hands of several juvenile kings. Catherine de Medici, the queen mother, maintained royal power by force or by compromise. She was a woman of the practical Florentine Medicis. She was not particularly scrupulous about the means she used to preserve the throne so long as they worked.

The Huguenots (as, by now, the French Protestants had come to be called), by plotting to kidnap Francis II, had made it clear that they intended to seize the throne and put the Calvinist King of Navarre upon it. Catherine was a true Medici, a diplomat rather than a fighter. As early as March 2, 1560, the queen mother called off the persecution of Protestants by issuing the Edict of

Amboise. Though toleration of Huguenots did not become an official policy by this edict, there was talk in the air of calling a national council where Calvinists and Catholics could discuss reform and reunion. Unfortunately Protestant and Catholic theologians got nowhere when they finally met to discuss their problems at Poissy in October, 1561. And when the Huguenots of Montpellier cut the throats of some of their Catholic neighbors, France was once again on the verge of a civil war.

TO try to save France from this slaughter Catherine de Medici issued the Edict of January, 1562. The Edict was certainly one of the first grants of at least limited religious toleration to be given to any minority group in modern Europe. It permitted the Huguenots to worship outside the centers of towns and during the day. The Edict forbade public meetings in populated areas to save the Huguenots from being mobbed. A later decree allowed Protestant prayer meetings within the security of private homes in the city.

The Huguenots were not completely satisfied with Catherine's compromise; but it might have worked well enough to have kept the peace. It was the fanatically Catholic Duke of Guise who made war inevitable. He and his troopers cut to pieces a band of Protestant men, women and children gathered for a prayer meeting in a meadow near Vassy. A short but bloody civil war stabbed France in several spots throughout the rest of the year. In this religious "rumble"

the Protestant King of Navarre lost his life, and the ferocious Duke of Guise died of wounds received during the siege of Orleans. The Catholics won an indecisive victory, but torn and bleeding France lost the war. It seemed certain that the defeated Huguenots would simply lie low to lick their wounds and then return to the combat.

In order to stop further bloodshed Catherine once again issued a decree of limited religious toleration. By the Edict of Amboise (1563) certain important Protestant nobles were granted religious worship in their own estates. Their families and retainers shared this freedom. The suburbs of several specific French towns were also opened to Protestant prayer meetings. It was forbidden the Protestants, however, to attempt to make converts, and Catholics could not change their religion.

The French Huguenot nobles, who alone did the talking in any dealings with Catherine, were quite well pleased with these concessions. Nowhere else in Europe did a religious minority group enjoy such liberty — except perhaps in Catholic Poland. However, the edict did very little to relieve the consciences of Protestants of the lower classes. John Calvin bemoaned this fact. He accused not Catherine de Medici but the French Protestant nobility of not speaking up for the faith of their commoner brethren. Because Calvinism became something of a closed club for the nobility, the Frenchman in the street lost his enthusiasm for it.

THE situation remained unsettled and a cold war continued for some two years. Two incidents kicked the embers into a fire.

In 1567 a band of Huguenots put eighty Catholics to death in the courtyard of the bishop's palace at Nîmes. At the same time, at Meaux near Paris, the great Huguenot leader, the Prince of Condé, very nearly succeeded in kidnapping both Catherine and her royal son, Charles IX. War exploded and lasted throughout 1568.

Catherine de Medici made no effort to laugh off the attempted kidnapping. It was a personal affront and she yearned to purge the insult with Huguenot blood. But her Catholic subjects were tired of war with its mutilated bodies and blackened fields. The influential Catholic family, the Montmorency, pressed the queen mother to fashion a more liberal edict of religious toleration so that France might once again know peace.

Catherine issued the Edict of Saint-Germaine on August 8, 1570. The Edict declared that no one might force a Frenchman's conscience. As to public worship, prayer meetings might be held on the estates of certain great Huguenot lords. Besides this, in the suburbs of two specific towns within each county in France, Protestants might freely and publicly worship as they pleased. The revolutionary concession — a concession that goes farther than any present day grant of religious toleration — was that Huguenots might hold for a period of two years (and this might be

extended) the important cities of La Rochelle, Montauban, Cognac, and La Charité. This meant that the Protestants were not merely religiously free within these towns but that they might govern them by their own laws and enforce those laws with their own men at arms. There is no religious minority group in the world today that enjoys such freedom.

The fact that Catherine issued this liberal edict did not mean that she had forgotten the conspiracy to kidnap the royal family. She still felt that she had a score to settle with the Huguenots. Admiral Coligny, a military hero of the Protestants and a member of the king's council, gave her the chance she yearned for. On August 2, 1572, Coligny, in full council, threatened the royal family with a new civil war if the king refused to send French troops to the aid of the Dutch Protestants revolting against Spain. Both mother and son refused and Catherine de Medici resolved to be rid of the admiral. The killer she hired hit his target on August 22, 1572, but his hand shook and the admiral lived on. Fearing reprisals, Catherine ruthlessly ordered that at dawn of August 24 every Protestant throat in Paris be cut. Before the sun fell on St. Bartholomew's Day over three thousand human beings were slaughtered in the city alone. Throughout the rest of France no royal order was necessary. The butchery lasted until the first day of October.

FOR some twelve years only Poland and France — both Catholic nations — had done anything at

all in the interests of religious toleration. In a matter of instants Catherine de Medici blotted from human memory all the merits she deserved for her long decade of pioneering the cause of religious freedom.

Strangely enough, the massacre did not permanently reverse France's movement toward toleration. Once again war broke out in the last months of 1572. But a liberal truce ended hostilities temporarily in July, 1573. The new edict granted French Protestants freedom of conscience and the right of holding private prayer meetings. Public worship was to be tolerated at La Rochelle, Nîmes, Montauban, and Sancerre.

Though the reign of Henry III is a complicated patchwork of war and smouldering peace, religious toleration gained a little ground with every truce.

By the Peace of Beaulieu (1574) Protestants won the right to public worship everywhere in France, Paris alone excepted. Their faith stood as no barrier to holding public office. The Huguenots were given exclusive control of eight French cities for a definite number of years. In 1580 the articles of this treaty were renewed.

The Edict of Nantes, granted by the Catholic convert, King Henry IV, was the most liberal concession ever made to a minority group. Yet it came as the natural development of the previous religious legislation made by Catherine de Medici and Henry III. The Edict of Nantes (April 3, 1598) acknowledged the right of freedom of conscience. Prot-

estants might publicly worship in the castles of certain great Huguenot lords. They were free to build churches, and any churches that had been confiscated by the Catholics had to be returned. The Huguenots had the right to hold church synods. Over one hundred towns came under their exclusive political control, but they had the obligation of granting Catholics freedom of worship. This political domination was to last for eight years and was renewable.

During the seventeenth century Cardinal Richelieu based French foreign policy on an alliance with the Protestant powers against the Catholic Hapsburgs of Austria and Spain. But at home he did all that he could to destroy the Protestant state within the state of France that the Edict of Nantes had created. The Protestant nobles and their preachers gave him every excuse. They seemed to have a perfect genius for standing behind any discontented courtier who rose in arms against the king. Though desiring freedom of worship for themselves the Huguenots all too often denied it to the Catholics who lived within their towns. This, of course, was a violation of the Edict of Nantes.

In 1629 Richelieu caught the Huguenots in an open revolt against the government of Louis XIII. After taking their last strong place, the port of La Rochelle, the wily churchman and chancellor took every town and stronghold out of Protestant hands. He made the Huguenots subject once again to royal control, but he did

nothing whatsoever to force their consciences. They continued to worship as they pleased on the liberal guarantees of the Edict of Nantes.

Louis XIV, especially after 1660, took a less liberal view. He believed strongly in one faith, one law, one king. He did not feel safe among his Protestant subjects for he felt that the crown could not rely on their loyalty. Through royal decrees Louis attempted to force the children of Huguenots to become Catholics. On October 18, 1685 he revoked the Edict of Nantes. Instead of missionaries he sent dragoons to make the Huguenots convert or get out.

Though the reigning pontiff, Pope Innocent XI, had no sympathy with Protestants, he was not impressed by Louis' apparent zeal. To the pope it smacked of mere political maneuvering. Whatever Louis' motives, the revocation was inhuman and imprudent. It *forced* men to turn Catholic against the voice of their conscience, and it *forced* the Catholic Church in France to accept such totally unacceptable converts. The action was imprudent because it drove many industrious Frenchmen out of the country into the German Empire and into England.

HISTORIANS have bewailed the unenlightened bigotry that revoked the Edict of Nantes. That the headway of religious toleration was blocked is certainly something to lament. And yet, we cannot be too hard on Louis XIV. By revoking the Edict he merely proved that he was a sovereign of his age.

In no other country of seventeenth century Europe did a religious minority group enjoy the privileges that French Protestants had already been enjoying for more than a century. In England, for example, to be a Catholic meant loss of all civil rights and being saddled with a continual and ruinous fine. If you went to confession it could mean prison, and if you harbored a priest you could be hanged, cut down quickly, and then disembowelled while still alive. This was the fate that almost certainly awaited the priest. England granted religious toleration to Catholics only in 1829.

In the Low Countries (present day Holland and Belgium) the Catholic majority was ruled by an intolerant Protestant minority. Only the fact that Protestant magistrates could be regularly bribed saved the Catholics of the Low Countries from total extermination. In the German Empire you went to the church your prince went to or you got out of the country. Neither in Spain nor in the Catholic Italian States could Protestants hope to survive. But Scotland, the Scandinavian countries and the Protestant cantons of Switzerland paid Catholics in like coin. Only in Poland, another Catholic state, could a Protestant minority live in peace.

Surely the fact that Louis XIV slowed down the march of religious toleration must be regretted. But it is to Catholic France's everlasting glory that at least there was a march to slow down. No Protestant nation of the period, or for many years after, could claim as much.



POINTED PARAGRAPHS

Who Is Remembered Now?

For a correct outlook on life, nothing is more necessary than a true appreciation of the things that pass and the things that endure. Few lives of the past give a clearer standard of measurement in this regard than that of St. Alphonsus Liguori, whose feast is celebrated on August 2.

Many wars began and ended during the lifetime of St. Alphonsus. They were wars in which his own nation was involved. He lived in the kingdom of Naples. This little kingdom was being batted back and forth like a tennis ball between Spain and Austria during his lifetime. It is true that war in those days was nothing like the wars of our time. But there were invasions; there was destruction; there were heroes; there were leaders; there were wounds and death, mourning and grieving, just as in all war.

Alphonsus seemed almost indifferent to the wars of his time. He was not really so; he had a more important war to fight, a war against sin, a war against Jansenism, a war to save souls for heaven. He fought in the fields where abandoned shepherds had forgotten about God; he fought in villages and towns, where sin had found a comfortable home; he fought in the big cities where corruption and vice were as common as dirt; he

fought in the barracks of soldiers, that men might go into battle with their souls ready to meet God.

Now here is the moral: the military wars of the time of St. Alphonsus are all but forgotten. Who, reading this, can name offhand a single leader in Spain or Austria or Naples of that time? Specialists in history, perhaps; professors in universities and a few who make a hobby of military lore. But most of us do not even remember that there were wars in Europe in the 18th century, to say nothing of the strategists who planned and executed the campaigns.

But Alphonsus Liguori is remembered. His name is a byword for tens of thousands. His name is even borne by thousands of men who have given their lives in the same kind of work he was doing while war was raging around him.

Wars and threats of war will pass. Leaders and generals will be forgotten some day by all but scholars and specialists. But *they* will endure in the minds and hearts of men who, whatever part they may have chosen to play in life, will keep on striving to be saints and to save the souls of their fellow men.

Do not be overwhelmed by the pomp of things and events that pass;

take your stand among those who are working for the things that endure.

Three Ways to Die

There are three ways of looking at death; all of them are brought to mind by the approach of the feast of the assumption of the Mother of God. By contrast, the death of Mary makes us think of the foolish and evil ways in which men look at death; by the inspiration of example, it makes us think of the only right and comforting way of considering our entrance into eternity.

There are two bad ways of looking at death. One is the way of the suicide, who has been deceived into thinking death so desirable that he refuses to recognize that he has no authority over death or over life. To him life has no meaning; it is unbearable; it is empty and cruel. He dies by his own hand, only to find out clearly and in detail what he must have known vaguely before, that he was a coward, a rebel and a failure, where courage, fidelity and success could have been attained.

The second bad way to look on death is with a fear and hatred that make even the thought of death all but unbearable. This is the way of the person who is trying to buy happiness at the price of sin, who, in the smallness of his soul, has grown content and even enraptured with all that life can give in this world. He, too, dies — but by God's hand and decision — and learns to his lasting sorrow the infinite difference between what he lived for on earth and what he missed thereby in the next world.

The right way to look at death is learned from considering the circumstances of Mary's death. On the one hand, she longed to die. Her work was done, her closest loved ones were already in heaven, her whole heart was filled with longing to see them again. On the other hand, she recognized the value of time, the opportunities that life on earth afforded till the last moment; and she spent the time doing good to others. We do not think it wrong to assume that Mary felt a slight touch of what we might call regret in the thought of leaving this world; her heart was a human heart, and she did have many whom she loved and who loved her in turn. But that was surely overshadowed by her desire to see again the loved ones who had gone before and to be forever in the presence of her God.

Unlike the attitude of the suicide, who is afraid of life, and of the worldling, who is afraid of death, the Christian attitude is Mary's. It is hard to leave that which we know and love through experience and association; but it is sweet to approach the infinitely greater things which we know and love by faith.

St. Alphonsus and the Redemptoristines

It is quite well known that St. Alphonsus was the founder of the Redemptorist Congregation of missionary priests. The priests at Liguori are Redemptorists. They have named their home in Missouri, "Liguori," and their publication, "Liguorian," after their founder, St. Alphonsus Liguori.

It is not so well known that St. Alphonsus also founded an order of religious women with the title of Redemptoristines, or the Order of the Most Holy Redeemer.

The purpose of the Order of the Most Holy Redeemer (Redemptoristines) is to pray and sacrifice for all the mission work of the world, but especially for the mission work of Redemptorist priests. It was always a principle of St. Alphonsus that it was not primarily the preacher who brought about the conversion of a sinner or led a devout soul into the ways of perfection and sanctity, but the holy person who in some hidden corner was praying for the preacher and the pagan and the sinner and the devout soul and bringing down showers of the grace of God. It was for the purpose of supplying holy people to pray in hidden corners that St. Alphonsus founded the Order of the Most Holy Redeemer.

The sisters of this order are cloistered. They do not go about teaching in schools or nursing in hospitals. They stay at home in their convent and pray. They make of themselves substitute sacrifices for those who refuse to sacrifice. They cut themselves off from the world completely that they may approach as close to God as possible and thereby gain His ear more readily for the important petitions that they want to offer to Him.

The sacrifice of the Redemptoristine life consists in this that the world and all its distractions are given up. There are no newspapers, radio, television, novels, secular magazines, trips downtown or out of town

to see relatives or friends or just for the sake of the trip. The emphasis is on meditation and prayer and on God. The order of the day is quite sensibly divided up into prayer and work and recreation, so that the life is not too great a burden for any young lady with a good will and a desire to save souls.

A community of Redemptoristine nuns has been established at Liguori for more than a year. Eight sisters arrived here on April 28, 1960. Since then two postulants have joined the original group. In a future issue we hope to publish an article on the Redemptoristines which will give more detailed information about them and their work. Meanwhile any young ladies who are interested in the Redemptoristines may write to:

Rev. Mother Mary Gerard,
O.S.S.R.
Redemptoristine Nuns
Monastery of St. Alphonsus
Liguori, Missouri

Sign in, Please!

Pastors sometimes complain, and rightly so, about the phantom members of their flock. These are the Catholics who remain hovering in the background, never participating in any active way in parish affairs. It is possible for a Catholic to conceal himself so well that the parish priest sees him only as a shadowy figure furtively hurrying out of Mass on Sunday morning, afraid, it would seem, of being identified or even hailed by his pastor or fellow parishioners.

Surely there is something wrong with this picture. A recent issue of the Holy Name Journal set down some suggestions for the would-be "phantom Catholic" which, it seems to us, are well taken.

1. When you move into a new parish why not drop into the rectory and get acquainted?

2. When you move out of a parish, you notify the electric company and the telephone company. Do you say goodbye to the priests?

3. The Church is a visible society, but we seem to have a number of invisible members. Are you one?

4. The Internal Revenue may summon you or you may need a reference. How can we speak for you (or to you) if you are unknown?

5. Catholics without parish roots are a contradiction.

6. Join one of the parish societies: the St. Vincent de Paul, Holy Name, and many others are available. Find out what your parish has for you and support it.

7. Support the Catholic press — from your parish bulletin to your diocesan paper. Be informed as to what your parish and the Church in general is doing. Work at becoming a well-informed Catholic in this day when the world desperately needs alert, intelligent Christian leadership.

In Praise of Brothers

Only too often, when reference is made to the religious life, the noble vocation of a lay brother is overlooked. Yet the world would be poorer indeed, and the cause of Christ much less advanced, without the de-

voted and dedicated efforts of the several communities of teaching and nursing brothers. There are besides the lay brothers of many other religious orders and congregations, who by their mechanical skills make a vital contribution to the work of the society.

Pope Pius XII, in a letter to the prefect of the Sacred Congregation of Religious, had some very apposite remarks to make in this regard. His words were pointed toward teaching brothers in this instance, but what he says applies in general to all the various branches of the religious brotherhood.

"Therefore, let them cultivate their own piety as much as they can, as is only right, who, although not called to the religious priesthood, yet have been admitted to the lay form of the religious life. Such a religious institute, although composed almost entirely of those who by God's special calling have renounced the dignity of the priesthood and the consolations that flow therefrom, is all the same held in high honor by the Church, and is of the greatest assistance to the sacred ministry by the Christian formation of youth. On a previous occasion we turned our attention to this subject, saying: 'The religious state is in no sense reserved to either the one or the other of the two types which by divine right exist in the Church, since not only the clergy but likewise the laity can be religious.' And by the very fact that the Church has endowed laymen with this dignity and status, it is quite plainly sig-

nified to all that each part of this holy militia can labor, and very effectively, both for its own salvation and that of others, according to the special canonical rules and norms by which each is regulated.

"Wherefore, let no one lack esteem for the members of these institutes because they do not embrace the priesthood, or think that their apostolate is less fruitful. Moreover, it is a fact well known to Us that they gladly encourage the youths committed to their care for instruction and education to embrace the priesthood, when it seems that divine grace is calling them. Nor is there any lack of instances of their former pupils who now adorn the ranks of the episcopate and even the Sacred College of Cardinals. These religious institutes merit and deserve Our praise and that of the whole Church; they deserve, also, the good will of the bishops and the clergy, since they give them their fullest support, not only in providing a fitting education for youth, but also in cultivating the vocations of those students whom divine grace attracts to the sacred priesthood."

The Good Earth

What wonderful lessons in living we can learn from the good earth! How edifying is the thought that God placed the first man in the lovely surroundings of a garden "to till it and to keep it." How beautiful is the knowledge that the holiest rites of the Church — we mean the sacraments — instituted by Jesus Christ, obtain from the earth the noble mat-

ter which becomes an effective vehicle of grace: water for the holy baptismal font; the fragrance of bread and the aroma of wine, which the Lord deigns to use as the means for blessing our altars with His daily presence and for communicating His very life to man; finally, the precious oil pressed from the olive fruit, which too is one of the humble instruments of grace. This attitude on the part of the Church is also revealed by the number of special blessings with which she accompanies the various stages of growth and preparation of the fruits of the earth.—*John XXIII: The Pope Speaks*

Woman's Work

If one seeks to make precise what ought to characterize the work of woman, it must be affirmed without hesitation that the task of woman, being directed immediately or remotely toward maternity, consists of everything that is a work of love, of giving, of welcoming, everything that puts one at the disposal of others, that is disinterested service of other people—all this finds a natural place in the feminine calling. Thus has Providence ordained, and it is a major duty to watch carefully lest some work unsuitable for the feminine nature should change the personality of young workers by its deleterious influence. Such is the price that must be paid to safeguard the complete dignity of their person and, at the same time, to assure the felicitous development of their human potentialities. — *John XXIII: The Pope Speaks*

LIGUORIANA



The Practice of the Love of Jesus Christ

Chapter XI—Love of God Does Not Claim Its Rights (continued)

By St. Alphonsus Liguori

Edited by

M. J. Huber, C.S.S.R.

WHEN a heart is emptied of created things, divine love at once enters and fills it. St. Theresa says: "Remove from your sight the attractions of the world; at once your soul will turn to the love of God." For the soul cannot live without loving: it must necessarily love, either Creator or creatures.

"Give up all to gain all," says Thomas a Kempis. So long as St. Theresa nourished a certain affection—licit in itself—for one of her relatives, she did not belong wholly to God; but when she took courage and sacrificed this affection, then she merited to hear from the lips of Jesus Christ: "Now, Theresa, you are all Mine and I am all yours."

Our heart is too little to love this God so loving and so lovable, deserving of infinite love; and shall we still try to divide this heart between creatures and God?

The Prophet Jeremias says: "The Lord is good to the soul that seeketh Him." (Lam. 3:25) He means the soul that seeks only God. Happy loss and happy gain — to lose earthly goods which cannot content the heart, and which quickly pass, in or-

der to gain that supreme and eternal good, which is God.

They tell this story of a holy hermit. While roaming through the desert, he met a prince. The prince, seeing him going about in this strange way, asked him who he was and what he was doing. He replied: "And you, sir, what are you doing here in this desert?" "I," said the prince, "am hunting game." "And I," retorted the hermit, "am hunting God." And with that he turned on his heel and went his way.

In the present life this should be for us too the only thought, the only purpose: to seek God in order to love Him; to strive to learn His holy will in order to fulfill it, dismissing from our heart all affection for creatures. Happy the man who can say: "My Jesus, for love of You I have renounced all things. You are my only love. You alone are sufficient for me."

The moment divine love takes full possession of a soul, that soul, of its own initiative (presupposing, of course, the help of divine grace), sets to work to strip itself of every worldly thing that could hinder its belonging entirely to God. St. Francis de Sales says that when the house is on fire, you throw everything out the window. He means that when a man

gives himself unreservedly to God, he does not wait for preachers and confessors to urge him to get rid of every earthly affection. Father Segneri said that divine love is a robber despoiling us of everything so that we are left with nothing but God.

A SERIOUS-MINDED Christian, who had renounced all his goods and become a beggar for the love of Jesus Christ, was asked by a friend how he had been reduced to such a state. He dug out of his ragged knapsack the book of the Gospels and said: "Look, this is what has stripped me of everything."

The Holy Ghost says: "If a man shall give all the substance of his house for love, he shall despise it as nothing." (Cant. 8:7) Truly, when a man loves God with his whole heart, he despises everything: riches, pleasures, honors, estates, kingdoms; and he desires nothing but God. He goes on repeating and repeating: "My God, I desire You alone and nothing else."

St. Francis de Sales writes: "The pure love of God burns up everything that is not God in order to turn everything into itself, for all that is done for the love of God *is* the love of God."

A person who wishes to love God truly must always be on his guard against vainglory. Many souls, on account of the desire to stand high in the opinion of others and to make an impression on the people around them, never come really close to God in their love for Him because of surrendering to this insidious inclination

to vainglory. If, for example, they are accused of a fault, what efforts they make to justify themselves and to prove that the accusation is nothing but lies and calumny! If they happen to do something good and commendable, what efforts they make to make it known to all the world — at least to the little world around them! They want everybody to know about their accomplishments so that praise will be offered from all sides.

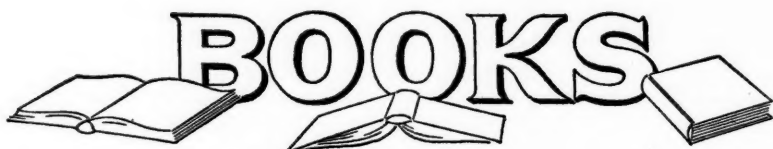
How different is the conduct of the saints! The saints were happy if everybody knew their faults, so that everybody would consider them the unworthy and sinful persons they honestly believed themselves to be. If the saints performed acts even of great virtue, they wanted it to be known only to God, Whom alone they were trying to please. The saints desired to be hidden and unknown, mindful of the words of Jesus Christ: "When you give alms, let not your left hand know what your right hand does." (Matt. 6:3) And also: "When you pray, go into your room and shut the door; then pray to your Father in secret." (Matt. 5:6)

DATE OF ARRIVAL

A couple of youngsters were discussing their first names and why they had been named so. One of them — named Bill — wasn't sure about his naming, so he ran into the house to check the matter with dad.

He returned to explain to his playmates: "Pop says my name's Bill 'cause I came on the first of the month."

BOOKS



THOMAS TOBIN, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.

To Live Is Christ

R. W. Gleason, S.J.

A reader can always pick up a book by Father Gleason with a great deal of anticipation that there will be something very much worthwhile in it. He has the ability to view a subject in its depth and to present it to his readers in a clear fashion. The reader will not be disappointed with **To Live Is Christ**. He points out the central fact of the Christian life, that we are called to model our lives after Christ because Christ lives in us as head of His Mystical Body. The first chapter explains our oneness with Christ and with Christians in the Mystical Body. Other chapters examine the principles of adaptation, spiritual maturity, the three vows and confidence in prayer. An excellent book for all who wish to form themselves after and in Christ.—T.E.T., C.S.S.R.

(Sheed and Ward, \$3.00)

The Letters of Nicodemus

Jan Dobraczynsk

H. C. Stevens, translator

This is the first work of the contemporary Polish novelist to be translated into English. In a series of letters to his former teacher, Nicodemus, the Pharisee who came to Jesus by night, relates the influence that Jesus had upon his life. Driven by the long illness of his daughter to seek the help of Christ, Nicodemus comes to revere Him as a great teacher and finally adore Him as the Son of God. Jan Dobraczynsk has all of the novelist's skill in clothing the Gospel narrative in beautiful language. He is able to convey in deft touches the personalities of the various apostles. An imaginative re-creation of the life of Christ based upon the Gospel story.—W.W., C.S.S.R.

(Newman Press, \$3.95)

Approach to Calvary

Hubert van Zeller, O.S.B.

This latest book from the popular spiritual writer is a treatise on suffering with special emphasis on the lessons learned from each of the stations of the cross. Like all of Dom Hubert's work it is penetrating, stimulating and practical. He has the ability to touch the nerve of reality.—J.E.R., C.S.S.R.

(Sheed and Ward, \$2.95)

Search for Sanctity

Abbot Damian Jentges, O.S.B.

For many years Abbot Damian has acted as spiritual director for lay people. **Search for Sanctity** contains the spiritual advice given to six different people, a young man, a young woman, a high school girl, a widow, a husband and a wife.

(Academy Guild Press, \$3.95)

Father Mateo Speaks to Priests on Priestly Perfection

Mateo Crawley-Voevey, SS.CC.

The great apostle of the Sacred Heart, Father Mateo, died in 1960 at the age of 85. He spoke often to priests in conferences and retreats and tried to fill their souls with the same love that consumed him. This posthumous work contains 16 conferences on the various qualities that should adorn a priestly soul. Simple and heartfelt words that strike a very responsive chord.

(Newman Press, \$3.75)

A Priest For Ever

Rev. Francis J. Ripley

The superior of the Catholic Missionary Society in England has gathered together various conferences in a second book on the priesthood. The points are well made and practical.

(Newman Press, \$3.95)

The Word of God in the World of Today

Hilda Graef

Hilda Graef, the convert scholar and author, has turned the light of the word of God on some contemporary problems. She examines the nature of man as composite of body and soul, law, sin, suffering, joy and other topics of concern to the modern world. Miss Graef has the background of both education and literary skill which make her works of value. She has something original to say and does not merely rehash what others have thought and said.—J.E.R., C.S.S.R.

(Hanover House, \$2.95)

The Challenge of Interracial Justice Daniel M. Cantwell
Monsignor Cantwell, the chaplain of Catholic Interracial Council of Chicago, has collected various pronouncements by popes, bishops, priests and laymen on the important issues involved in racial discrimination.

(Divine Word Publications, \$3.00)

Cities in Crisis

Dennis Clark

Dennis Clark is a specialist in the field of urban problems. In his book, *Cities in Crisis*, he examines the basic problems of the large city and suggests the Christian attitude to solution of these problems. Mr. Clark emphasizes that the Christian social philosophy has much to offer in the line of proper perspectives and social programs. Well written in a popular style.—F.M., C.S.S.R.

(Sheed and Ward, \$3.50)

Child of Calvary

Edmund E. R. Elliott, O.Carm.

This is an unusual biography. The subject of it was miraculously cured at Lourdes (her cure is listed as the twelfth cure approved by the medical bureau). This girl became Mother Marie Therese Noblet who spent her adult years as a holy and zealous missionary in Papua. Her life was beset with tremendous trials and diabolical intervention. Fascinating reading.

(Carmelite Third Order Press, \$3.00)

Secular Institutes

J. M. Perrin, O.P.

Lancelot C. Sheppard, translator

One of the spiritual phenomena of our time is the rise and rapid growth of dedicated lay people in the world who have formed themselves into *Secular Institutes*. This life of striving for sanctity in the world with the help of private vows or promises is explained in this small volume. The appendices give the texts of two important papal documents on the subject of *Secular Institutes*. A short and comprehensive outline of this new form of religious perfection.

(P. J. Kenedy and Sons, \$3.50)

Truths Men Live By

John A. O'Brien

This is a paper-covered edition of the book that first appeared in 1946. The veteran campaigner for Christ, Father John A. O'Brien of the University of Notre Dame, gives a rounded explanation of the basic religious truths. Excellent for the inquirer, the convert and the cradle Catholic.

(Macmillan Co., \$1.95)

Dearest Kate

Jeannette Griffith

Jeannette Griffith is the pen name of Jeannette Eyerly and Valeria Griffith who are professional writers and mothers of teen-age and past teen-age children. **Dearest Kate** consists of a series of letters between a Catholic college girl and her parents plus sizable quotations from Kate's diary. Kate is seen as a real person and the advice from her parents is very solid but not preachy. A fine book for the Catholic girl.—F.E.R., C.S.S.R.

(J. B. Lippincott Co., \$3.50)

Liturgical Meditations for the Entire Year, Vol. I, II

Sisters of St. Dominic

The Sisters of St. Dominic of Adrian, Michigan, have written these two volumes of Liturgical Meditations. The meditations follow the Liturgical Calendar and are very simple reflections on points from the feast for the day. For instance the life of St. Alphonsus brings considerations on the use of time, devotion to Mary, and study. The meditations are short and to the point. They would be very useful either for private or community meditations. The fact that they are directed to the Dominican way of life does not lessen their universal applicability.—T.E.T., C.S.S.R.

(B. Herder Book Co., \$12.00 the set)

The Catholic Booklist

Sister Mary Reynoldine, O.P.

The Catholic Library Association continues to issue its annual **Catholic Booklist**. Experts in 15 fields select and comment on the better books of the year. An excellent guide for the person who has limited knowledge of Catholic books and limited time for reading.

(Catholic Library Association, Villanova University, \$1.00)

Help Me Father

Rev. Eugene Bleidorn

In these days when the laity are taking a much greater interest in their own spiritual development and in spreading the kingdom of Christ there is much greater call upon the priests for direction. Father Eugene Bleidorn, who has been very active in Catholic Action groups, offers some suggestions to priests for their work of guiding others as spiritual directors. After establishing the need and the method of spiritual direction the greater portion of the pages is given over to specific instructions that can form the subject matter of the guidance. This book will be of value to priests who are beginning the task of spiritual direction.—A.T.P., C.S.S.R.

(Bruce Publishing Co., \$3.00)

LUCID INTERVALLS

"You received a tremendous ovation. They are still clapping. What did you say?" asked the stage director of one of the performers.

"I simply said that I would not go on with my act until they quieted down."

A farmer's barn burned down and the adjuster for the insurance company came to settle the claim. He explained to the farmer that instead of paying the claim in cash, his firm would build another barn of similar construction and size. The farmer was furious.

"If that's the way your company does business," he declared, "you can just cancel the insurance on my wife."

"How's the drouth out your way?" one pessimistic farmer asked an equally pessimistic friend.

"Pretty bad," was the reply. "Why, just yesterday two of my cows started giving powdered milk."

Speeder: Was I driving too fast?

Motor cop: No, you were flying too low.

The new elevator man went to his boss and asked to have the day off to help his wife with the housecleaning.

"Jim, I am always glad to grant any reasonable request," said the boss, "but your wife phoned and said she would not need you."

"Mr. Jones," replied Jim, "there are two persons in the building who handle the truth loosely, and I am one of them. I'm not married."

"What is 'college-bred,' pop?"

"College bread is a four-year loaf made from the flavor of youth, and the old man's dough."

Doctor: You've been a pretty sick man. In fact I may say that it was only your strong constitution that pulled you through.

Convalescent (somewhat testily): Well, I trust you will remember that when you come to make out your bill.

Upon returning to her sixth grade class one day, a teacher found the children sitting quietly at their desks. This was decidedly unusual.

"Why did you suddenly decide to behave?" she asked.

After some hesitation, the answer came.

"Well, you once told us that if you ever left the room and came back to find everyone sitting perfectly still, you'd drop dead."

FILE 13

Don't lose control of your car.
Keep up the payments.

What some people don't know
about driving would fill a hospital.

Some people are no good at
counting calories and they have the
figures to prove it.

GAMBLING AT CHURCH PICNICS

Question: Do you think if Christ were on earth He would approve of lotto and gambling at church picnics? After all, Christ got quite angry when he found gambling going on in the yard of His Father's house.

Answer: Here is a loaded question if we ever saw one. The Gospels do not say anything about gambling going on in the temple courtyard. What Christ became indignant about was the buying and selling and all the attendant confusion in the temple proper, which certainly profaned the reverence due to that holy place. About gambling itself no words of Christ are recorded in the Gospels.

In the Catholic view, gambling is not wrong in itself. Insurance policies are a form of gambling; if you die sooner than expected, your family collects handsomely on your small investment. Only a warped mind, surely, would say that to play a game of penny ante, in which, after an hour, 50 cents had been won or lost, would be a sin. To gamble means to take a chance on something, and what law of God makes that universally wrong?

We are well aware that there is a type of Protestant mentality which regards all gambling as intrinsically evil, just as it regards drinking in itself sinful beyond redemption. Such an attitude is a hand-me-down from the dark and dour teachings of John Calvin, that dismal prophet of unrelieved doom. For Calvin, and for his gloomy descendants, the Puritans, practically all forms of recreation were suspect.

We do not agree with such a view; we think it unreasonable and illogical. That gambling can be abused is obvious. It would be a sin for a man to gamble to such an extent that he neglected his duties and caused his family to suffer. But the excesses of the individual do not make gambling wrong in itself. Similarly, it is no doubt possible that even at church picnics matters can get out of hand. Professional gamblers might try to take over an innocent game of chance and use it for their own ends. If such excesses occur, they should certainly be stamped out. Because of the prevalence of abuses in certain localities, authorities, Church and civil, have imposed restraints on gambling. If so, they should be obeyed. But all this does not make gambling wrong in itself, nor does it preclude its reasonable use at church picnics.

"I know quite a few Protestants, and they make money for their church without gambling."

If this is true, it is an indictment of Catholics as compared with Protestants in the matter of church support. The average Catholic pastor would be overjoyed to be able to dispense with the trouble of setting up a bazaar or a festival. If he is forced to have such affairs, it is because, as a matter of cold reality, the ordinary parish income does not take care of the ordinary and special parish expenses. If people are willing to give a couple of dollars toward those parish expenses while at the same time enjoying a game of lotto, we ask in all sincerity: Why should anyone consider that to be against the moral code?

(This is a chapter from the booklet, **CURRENT QUESTIONS**. A copy of the booklet may be obtained by sending twenty-five cents to **LIGUORIAN PAMPHLETS**, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

Liguorian Background

THE FEAST of St. Alphonsus Liguori, after whom the LIGUORIAN is named, occurs on August 2.

St. Alphonsus tackled, in writing, practically every heresy, every form of secularism, every movement of atheism and agnosticism of his day. He wrote well over a hundred books in the battle he waged and left to his Redemptorist sons and the world the principle that unless ordinary Christians read more and more about the truth, they will be led to read themselves out of their faith and out of heaven.

The LIGUORIAN has for its primary purpose the prevention of this loss of souls through the medium of good reading.

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